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# The Ecclesiastical Review

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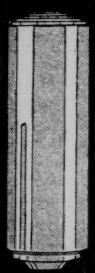

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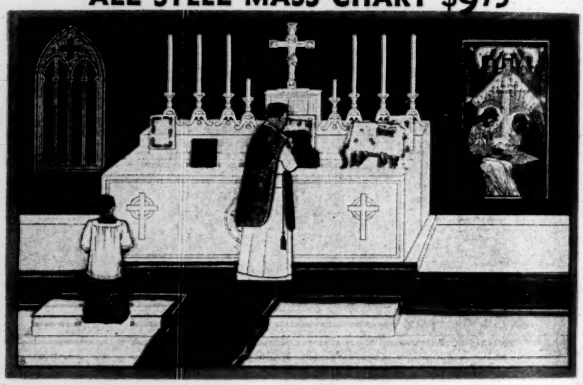

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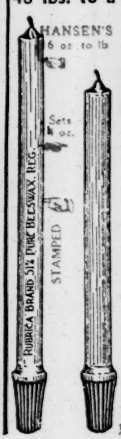


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## THE REV. RAYMOND PRINDIVILLE, C.S.P.

Describes the work of the Confraternity of Christian Doctrine among the Catholic children not attending our parish schools. Before taking up the Confraternity, it gives in brief the Catholic philosophy of education in maintaining the present parish-school system. It likewise makes mention of the ways and means other than the Confraternity in ministering to the public-school children. The Confraternity's aims, its early European origins and its recent development in America are discussed. The description of the local diocesan organizations, the operation and the results obtained are based chiefly on information gathered from the Confraternities of Pittsburgh, Brooklyn, Los Angeles-San Diego, Santa Fe, Monterey-Fresno, Great Falls and Helena.

### *FOREWORD*

*Father Prindiville has made a much-needed contribution to our pastoral literature in his brief treatise on the Confraternity of Christian Doctrine. No problem is more vexing to the zealous pastor than that of providing for the religious training of children attending the public schools. This problem, considerable in extent in almost every parish in the United States (the percentage of cases in which no children are attending the public schools is incredibly small), assumes enormous proportions when viewed on a diocesan or national scale. When thus viewed it becomes apparent that organization to cope with the situation confronting us must be planned on diocesan lines.*

*The solution which Father Prindiville suggests has a double good fortune, namely, it is prescribed by Canon Law and it has been found to work. The special value of the present treatise is that it gives both the rich historic background of the Confraternity and sets forth in detail methods of adapting it to present-day needs in America. This timely brochure will be widely welcomed.*

✠ EDWIN V. O'HARA,
*Bishop of Great Falls.*

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# THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. IX.—(LXXXIX).—SEPTEMBER, 1933.—No. 3.

## THE PRIEST AND THE INDUSTRIAL CRISIS.

THERE is a passage in Pius XI's Encyclical on Reconstructing the Social Order that takes on new strength for the United States now that the industrial control sections of the National Industrial Recovery Act are a part of the law. It is the passage which calls on bishops and priests actively to lead a program of lay education in Catholic social teaching.

Our Holy Father is speaking of the means of making Catholic social teaching accepted and practised among the vast numbers who deny it. And he says: "Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants."

Then he continues (and the English is a pale imitation of the vigor of the Latin original): "It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers."

The kind of economic and social life which the National Industrial Recovery Act contemplates is in part a good kind of life. The methods are good within their limits. Certainly the Act is a step in the right general direction. It is a step that has to be taken. But beyond it still another step has to be taken, and what that will be no one knows. Both in taking the present step and in preparing to make the next a right step and not one of several tragically wrong steps this quotation of Pius XI is of resounding importance.

The center of the Act is not the provision for the minimum wage and the maximum hours, however important these are. To have the principle of the minimum wage written into law and to see it interpreted as the living wage principle and striven for in practice, is of the greatest importance. This is a solid gain in the realization of justice. Pope Leo's dictum of forty-odd years ago, Dr. John Ryan's long advocacy of the family living wage, the Bishops' Program's paragraphs on the subject, the Pastoral Letter's words, Pius XI's statement in the Marriage Encyclical and, later, in the Social Order Encyclical, and the references to it in the recent "Statement on the Present Crisis" by the N. C. W. C. Administrative Committee or their earlier statement of two years ago receive governmental endorsement at last. Unquestionably, "the wage paid to the workingman must be sufficient for the support of himself and his family," and "social justice demands that reforms be introduced without delay which will guarantee every adult workingman just such a wage", including the help of "the wise measures of the public authority".[1]

Indeed, unless the actual wage rate takes into consideration three other principles, it will not be enough. It will have "to offer to the greatest number opportunities of employment" (p. 25). It will have to represent in some way a share in the profits (p. 20). It will have to permit savings and a rise to ownership, out of a proletarian, a propertyless class—something long "deliberately ignored or deemed impractical" (p. 21), and yet necessary to ward off revolution (p. 22). Indeed, for that matter the wage contract, while not in itself unjust should be modified so as to become to a degree a partnership contract (pp. 22-23).

One does not know, however, whether the minimum wages will, under the law, be actually even as much as a living wage. That depends upon a number of facts. In all probability the wage in many an industry will compromise the principle, so that it may be a living wage for an individual woman but not a family living wage for the men. Wages now are so low that in some industries the strong probability is that the wage set will be far below a living wage and yet better than now. Probably, however, there will be actual wage increases for the grossly underpaid, and that is so much to the good.

[1] N. C. W. C. text, "Reconstructing the Social Order", pp. 23-24.

Yet neither the wage provision nor the maximum hours provision—something that applies to hours the principle of the maximum employment wage—is the center of the Act. What is central in the Act is the somewhat squint-eyed approval given under government supervision both to organized employers determining quantities of production and prices and to organized labor jointly determining wages and hours. The law is clear on neither point. When organized employers jointly fix quantity and prices, they are, to all intents, a monopolist association. Government supervision merely emphasizes the monopolist character. Monopoly is however solemnly forbidden in the law. When employers cannot forbid an employe to join the union or compel him to join a company union and when the government is committed to the policy of assisting the formation of joint agreements between organized employers and organized labor, the law goes far toward giving its approval to standard union labor and collective bargaining. But it stops short and does not demand that the actual codes presented to it on wages and hours shall be either agreed to by the union or not presented to the government for decision before a serious effort is made to reach such an agreement.

If the law squints, it squints at any rate in the direction of organized employers setting quantities and prices and organized labor and organized employers jointly setting wages and hours, the government approving the decisions in both cases. If an industry does not set up a code, then the government may do so. And both in this case and in the case of all codes, the government makes them mandatory through licensing and other penalties.

Here is a new sort of America attempted. Economic organization by classes, clear to the hilt, and government supervision of their activities as measured by basic codes, are the elements of the new social and governmental organization of American economic life. Pages ten to thirteen of "Reconstructing the Social Order" indicate Catholic social teaching's approval of class organizations. Pages nine and ten indicate Catholic social teaching's approval of social legislation and its castigation of individualism. One notes also: "Free competition and still more economic domination must be kept

within just and definite limits, and must be brought under the effective control of the public authority, in matters appertaining to this latter's competence" (p. 34). One notes, as well, the description of the employer-employe-governmental partnership to overcome an industry's obstacles to paying a just wage (p. 24). There is a decided qualification in the pages of the Encyclical upon this type of social-economic life. But at this stage in the discussion all that is meant is that in general and as a first step and a temporary thing, this form of social-economic life is good.

Whether good or not, however, the effort is being made to bring it into existence. The government is acting. Employers have been organized in nearly every line of production or service. From the time the Recovery Act seemed certain of passage, they began to organize more compactly and more numerously. A small part of labor has long been organized. Unions are trying to organize further, and deal with employers and government. The oppressive federal anti-injunction law is off the statutes. Compelling a man to join a company union is forbidden by the law. The steady drift of the law is toward organization into standard national labor unions. Not adequately enough to attain complete labor unionism but enough to make the labor movement grow greatly, efforts are being expended to have the typical employe be an organized labor employe.

This situation, which Catholic social teaching favors as a first step, a palliative, a preliminary dose of medicine for a seriously ill patient, raises in itself its distinctly moral problems for Catholics and therefore for their moral teachers.

These problems are raised, among others:

1. Ought every Catholic employer and every Catholic employe join his organization?

2. If so, what ought to be his moral principles in the organization in respect of wages, hours, organizational practices, such as strikes, boycotts, labor-spies, racketeering, etc.?

3. In the case of the employer, what ought to be his moral principles concerning limitation of production and in regard to prices?

4. What bearing upon these questions has the virtue of social justice, so much emphasized in the Encyclical, the virtue directed toward the common good?

5. Finally, granting an answer is given affirming some sort of duty to join the respective organizations or to form new ones, what method of informing Catholics of this moral duty is to be followed by bishops and priests? And whether or not there is such a duty, what method of acquainting Catholics with the moral laws of their organizational practices is to be followed when they in fact exercise their manifest right to organize?

In other words: Has employer or employe not only the right to organize, but the moral duty to do so? How is he to learn that? Whether or not he has the duty to organize, how, following his exercise of the right to organize, is he to learn his moral duties as to wages, hours, prices, quantity of product, etc.?

So far we have just scratched the surface. The fact is that this medicine, compounded of class organizations and great governmental activity, is a dose that kills the patient unless he takes quickly another quite different medicine. The kind of social-economic life contemplated under this Recovery Act is necessary, but it is essentially temporary and it has to be followed by something different and that something different has to be something better or something worse.

The desire of the chief owners of industry and the banks for maximum profit and power still continues. They will try to limit production and fix prices at points that will give to them maximum net profits but will give to consumers a diminished supply of goods and high prices and throw a part of human labor into the discard. This will, indeed, be against their own long-time interests as a class, but it will be to their short-time interests as individuals. They will tend to take the cash and let the future go. Government will, therefore, have to act more and more to protect consumers, labor and small owners. And the dominant class, to secure their own short-time interests, will struggle to enslave the government and make it serve their will.

Another struggle will go on, the struggle of the classes. The two classes will be organized solely for bargaining purposes over matters about which they disagree. One class will control prices and the production quantities and methods. They will also control wages and hours in the first instance except in so far as the organized class of employes can have influence. The government will be the supervisor. And again government will have to act more and more; and again control over government will become the central issue.

The class struggle has to lead to something. It has to lead to domination by one class over the other or to partnership of the two. If the employer class dominates, then we have plutocracy triumphant and a permanently subject underlying population. If labor dominates, then in the present scheme of things we have communism. In either case we pass through a period of intense battling and conflict into something worse,—control of government and economic life for wrong purposes and in wrong ways.

The class-conflict evil is described in Pius XI's Encyclical on page twenty-seven. The twisting of government to wrong functions is described in part on page twenty-six and in part on pages thirty-two and thirty-three. The servitude of government is described on page thirty-two.

To the American reader the description of these evils of social and governmental life in the Encyclical has had a certain flavor of unreality. We had not moved as far in the consequences of concentrated ownership as they had in Europe. The Encyclical describes class struggle and its growth into revolution, a perpetual increase in activity on the part of government and the slavery of government to a dominant class. We shall know better in the future how to measure the profundity of the Encyclical's analysis of the inevitable evils of individualism and the dictatorship by finance as these are currently treated by governments and peoples.

If we follow either one of these roads—domination by employers and government or domination by labor and government, then the Catholic laity and the Church herself in the United States face a tragic outlook. Neither a communist government nor a plutocratic government is good for the soul of man. Both raise crucial moral issues in the Catholic's mind.

Both raise conflicts with a Church that has a moral teaching which insists that one purpose of wealth, equipment and work is a good life for all and one purpose of human work is the development of body and soul. There is hardly room in the same area for the full and free activity of both the Church and whichever of the two would win out — communism or the domination of economic and governmental life by the few.

Still, we need not follow either of these roads. And just as the road is outlined solely in Catholic social teaching, so Catholics and the Catholic-minded are the only ones who will lead the country upon it. The road is to a partnership of the class organizations in the administration of economic life; a partnership of all the groups that turn out the separate products and services; and a gradual growth in income and ownership by the employes in industry through their sharing in responsibilities and through their organized power and policy. Catholics and the Catholic-minded will alone know it is a good road to take. They alone will have the grace of God to follow it through.

If this analysis is true, the Encyclical's injunction to make Catholic workingmen apostles to the workingmen, Catholic employers apostles to employers, and Catholics of every economic group apostles to their group, is of prime importance. So, too, is the succeeding sentence, directed to bishops and priests, " to seek diligently, select prudently, and train fittingly these lay apostles ".

Laymen and laywomen and their families are the ones, however, who meet these situations first and directly. They meet, of course, the problem of trying to live decent lives on indecent wages punctuated by periods of unemployment. They bear the consequences of strikes and lock-outs. They determine the prices, the output and the profits. They fight out the issue of the policy which their class organizations will follow—domination by labor, domination by employers, or partnership. They meet and they produce the omnipresent government and the enslaved government.

All along, moral issues of extreme delicacy and supreme gravity confront them. Their moral teacher has to prepare them. It is not of much use to start when such problems as these have reached the critical stage. Neither side will want

partnership then. Both will want domination. Both will fight for it.

Both present needs and future needs seem to require a vast program of lay training in Catholic social teaching.

During the spring months three meetings on Pius XI's Encyclical were held for priests by the N. C. W. C. Social Action Department. They were held in Fort Wayne and San Francisco following meetings of the Catholic Conference on Industrial Problems and in Los Angeles separately. They consisted of a morning session on the program of the Encyclical and an afternoon session on the function of the Church and the priest. The afternoon session was of particular interest. Different phases of the question were consecutively presented and then discussed.

The following points were brought out at these sessions:

1. The distinction must be made and kept in the work of the priests and the Catholic lay organizations between the morals of economic life and relations and those technical proposals in the field of ways and means of getting the moral principles applied.

2. The moral principles, and all of the moral principles, and the simpler, more direct applications of the principles should be emphasized.

3. Priests should at least stimulate lay organizations to conduct programs for the training of their membership in Catholic school teaching, through lectures, discussion at organization meetings and particularly through study clubs.

4. In the case of the study club the priest's work is at the most a leader of a discussion group, but it may be far less than that, down to the point of being a general counsellor of the group upon its work.

5. The club should follow an outline of the subject; but the Encyclical itself is most difficult for beginners without constant use of the "Aids of Study Clubs on the Encyclical" (mimeographed material prepared by the N. C. W. C. Social Action Department for group leaders).

6. The strong advisability of having at least one priest in every industrial city as an active and capable propagandist

and leader in Catholic social teaching working particularly for a program of lay education in the parishes and organizations.

7. Priests should use their personal contacts with their parishioners and their friends and acquaintances, Catholic and non-Catholic alike, to pass on literature and ideas.

8. Better equipped priests should enter into friendship and coöperation with officials of labor unions and officials of employers' associations so as to bring the influence of Catholic social teaching immediately to bear.

9. These should also seize opportunities to speak at general meetings, in which priests may coöperate, to explain Catholic social teaching.

10. As for sermons, at least one a year should be given in parishes upon the subject, formally, and occasional references to it should be included in other sermons. Proposals were made to include such a sermon in missions, to experiment with tridua on Catholic social teaching, e.g. before the feast of Christ the King, to celebrate in some particular manner, perhaps in parish organizations, 15 May, the anniversary of the two great economic Encyclicals, and to ask the Bishops to set aside one Sunday a year for a sermon on Catholic social teaching.

11. Use of the radio for sermons and addresses.

12. Choice of high school religion text books which bring out Catholic social teaching and an effort to bring out simpler phases of the question in parish schools as early as the fifth and sixth grades.

The following proposal, which seems to be at present necessary, did not come up at any of these meetings. It is to have diocesan and deanery Councils of Catholic Men and Catholic Women reaching down into the parishes and all the lay organizations; to form able committees in these Councils to stimulate and direct a program of lay education in Catholic social teaching that will reach all who by reason of their economic position or public influence require the knowledge and the spirit; to have attached to each such committee by appointment of the bishop a priest thoroughly familiar with Catholic social teaching and able to work with an autonomous

but not independent Catholic Action of the organized laity; to work nationally in the same way through the National Council of Catholic Men and the National Council of Catholic Women.

R. A. McGOWAN.

*N. C. W. C. Bureau of Social Action.*

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## THE CONVERSION OF THE JEWS.

### Restoration of Israel and Juda.

THE Most Rev. Bishop Heylen of Namur in Belgium addressed a pastoral letter to his flock and appointed 19 February, 1933, as a day of prayer for the conversion of the Jew. In this letter, Bishop Heylen takes issue with those who maintain that the work of converting the Jew at this time is useless since such conversion is to take place at a time that will be in close proximity to the end of the world, and that the end of the world will, in fact, closely follow such conversion.

This is a wrong opinion founded on the erroneous interpretation of Biblical texts relating to the event. The Holy Father himself and commentators of note maintain that a time of peace and prosperity, both spiritual and temporal, will follow it.[1]

The following pages have been written to show that scriptural warrant is to be found to substantiate the position taken by Bishop Heylen.

I.

St. Paul in his Epistle to the Romans shows by a series of arguments that God has not cast off His people forever. Paul's own conversion is an example of God's mercy. "I am also an Israelite of the seed of Abraham and of the tribe of Benjamin. I am converted. In the days of Elias God kept for Himself seven thousand men whose knees have not been bent before Baal."[2] Even so now there is a remnant of Jews saved according to the election of grace. Israel's blindness is

[1] *Ecclesiastica*, Freiburg, Switzerland, 11 Feb., 1933, page 68.

[2] III Kings 19: 18.

a just punishment for the rejection of the Redeemer who became for them the "lapis offensionis", but they have not stumbled forever. The Gospel is preached to the Gentiles after they rejected it, and these will be instruments in converting the Jew. Let the bad example of the Jew be a warning to them not to turn their backs on God lest they too be cast off. There is a great mystery in this, that blindness has befallen a part of Israel until the fulness of the Gentiles should come into the Church, and so all Israel shall be saved, as it is written: "There shall come out of Sion he that shall deliver and shall turn away ungodliness from Jacob, and this is to them my covenant, when I shall take away their sins".[3] God has included all in unbelief that He might have mercy on all. "O the depth of the riches of the wisdom and knowledge of God".[4]

In his Second Epistle to the Corinthians[5] St. Paul assures us that their blindness, the veil over their eyes in reading the Old Testament, will be removed by the Lord Jesus Christ. Thus far rabbinical and thalmudic interpretation of the Old Testament was certainly a hindrance to their conversion, a fact to which St. Justin the Martyr alludes in his dialogue with Tryphon.

In the Epistle to the Hebrews it is shown that the Old Law and Testament had to make room for the Law of the Gospel and the New Testament. The reader is referred to the thirty-first chapter of Jeremias where God promises to make a new covenant with His people, not as the one made with their fathers when He led them out of Egypt.[6]

Before we consider the great prophecy of the restoration, a brief sketch of the history of the chosen people will not be out of place. In the solemn covenant on Mount Sinai they were chosen to be Jahweh's people κατ' ἐξοχην and the carrier of faith and hope in the coming Messiah. Because of their oft repeated apostacy, and in spite of many warnings by their prophets, ten tribes—the Northern Kingdom—were led into captivity by the Assyrians. They were not returned as a

[3] Is. 59:20.
[4] Rom. 11:33-36.
[5] II Cor. 3:14-16.
[6] Hebr. 8:8; 10:16.

whole. Not heeding the punishment of her sister Israel, the daughter of Sion, the kingdom of Juda committed adultery, that is idolatry, on every hill and mountain, under every shady tree, forgetting Jahweh and despising His law. The same fate was meted out to her when Nabuchodonosor, king of Babel, destroyed the Holy City and temple and led people and priest into captivity. After seventy years of penance and misery a minority returned with Esdras and Nehemias to Palestine, and Zorobabel established a government by authority of the Persian king. The kingdom of David was not restored; independence was denied them, but the Macabees fought for it and finally established it. It was lost again when Judaea came under the yoke of the Romans. Now, the fulness of time had arrived, yet the Jews blinded by national pride and prejudice rejected their Messiah before the tribunal of the Governor, Pontius Pilate, and asked that His blood come upon them and their children. What a curse! It did come upon them as the Lord had foretold, when the Romans took the rebellious city and left no stone upon stone. The Jews were scattered among the nations, a nation without a country and without a government. The wandering Jew is a striking example of the inscrutable judgments and justice of God. Ever since the second exile of the Jew began, there has been a Jewish question. Attempts have been made to settle it at times by force and cruelty, sometimes by peaceful means. The Jew and the Gentile hate each other and persecute each other. No solution is in sight and both are to blame. It will be solved neither by Jew nor Gentile but by God Himself when the measure of penance will be full and the Lord will show mercy to His people after He has visited both the oppressed and the oppressor.

The solution was revealed by God to Jeremias. It is headed by a title: "The word of God which was made to Jeremias", followed by the subject: "days come and I will bring back the captives of Israel and Judah, and I will cause them to return to the land which I gave to their fathers, and they will possess it". The entire prophecy contained in chapters 30 and 31 is a series of divine pronouncements either preceded or followed by "thus saith the Lord". The prophet is commanded to write them into a book for himself as well as for

the people, of whom he was a most prominent member and exponent of Divine Providence. . . The purpose was to console a people who thirsted for consolation at the time when Babylon destroyed their kingdom and tore them away from their country. The time of fulfilment was far distant, and even now is a thing of the future, for the return of the people after that captivity was but a shadow of what was promised and was not permanent. The Jews were again exiled from their country and the exile has lasted for many centuries.

The Lord spoke to Israel and Juda of a great day. From verse 4 on we are at once led into the midst of it. That time is so hard and full of terror, fear and want of peace, that strong men behave like women in labor, and all faces turn pale; times of indescribable suffering the like of which there was not in the past, but Jacob will be saved out of it. "And this will come to pass on that day, said the Lord of hosts. I will break his yoke from thy neck, and his shackles I will burst, and strangers will not any longer rule over him, but they will serve the Lord, their God, and David their king whom I will raise for them".[7]

The yoke of the oppressor, whoever that may be, and his tyranny must be broken during that hard time; the people must be set free to migrate to their own country, where room must be ready to receive them. During the captivity at Babylon, the Jews served God as well as they could under the guidance of Ezechiel and Daniel, but since Rome drove them into the second exile, they have no prophet, and their God is mammon rather than Jahweh. They were unable to form a state of their own anywhere and another David did not rule over them. Is Zionism to succeed now? Who knows? "They will serve Jahweh, their God, and David, their king". This promise includes conversion to God and political liberty on their own soil and under their own king. The Jew will become a Christian. Conversion after the first advent of Christ can be to no other than to the faith He has given us and to the Church He has founded. The law and ritual of Moses are abolished. The Council of the Apostles decided that question.[8] The Jews will have another David. Of Jesus Christ it was said by the

[7] Jer. 30:8-10.
[8] Acts 15:5-29.

Archangel to the Blessed Virgin: "The Lord will give unto Him the throne of His father, David".[9] The wise men from the East asked for the new-born king of the Jews. Nathaniel confesses Him to be the Son of God and the king of Israel.[10] He entered the Holy City a few days before His passion and was acclaimed by the multitude as king of the Jews. The Pharisees understood the meaning of it, protested vehemently, and accused Him before the Governor who asked Him: "Art Thou the king of the Jews?" And Jesus replied with a counterquestion, understanding the originators of the charge and consequently their duty to prove, but He deigned to refute it because it would have attacked the Roman authority if true. Jesus said to the Governor: "My kingdom is not of this world". It is not earthly, not material. In that case my subjects would have fought for me that I should not have been betrayed to the Jews. He added: "now my kingdom is not from hence". This may be taken for a second statement in His defence, although many commentators take it as a conclusion since νῦν δὲ has sometimes an illative force.[11]

One may ask, why does the holy Gospel emphasize so much the title of Christ: "King of the Jews", "King of Israel"? And, by a dispensation of Divine Providence this title is placed over the head of the crucified Saviour in spite of the efforts of the Jews to have it changed. Is this title no more than an honorary LL.D. or the like?

The hope of the restoration of the kingdom of David was most alive in the days of Christ. Naturally so, because the Jews keenly felt the yoke of the Romans. The disciples shared this hope with their countrymen. Two of them going to Emmaus say of Jesus: "We hoped that it was He who would redeem Israel".[12] When the Apostles were come together, they asked Him saying: "Lord (tell us) wilt thou at this time restore the kingdom of Israel?" And He replied: "It is not for you to know the times or moments (καιρούς, opportune time) which the Father has put down in His power, but you will receive the power of the Holy Ghost coming upon you, and you shall be

[9] Luke 1:32.
[10] John 1:49.
[11] John 18:36.
[12] Luke 24:21.

my witnesses in Jerusalem, and in all Judaea and Samaria and to the uttermost part of the earth ".[13] The Lord does not say: There is no such restoration as you expect; but He says: you may not know the time of it. This is the secret of My Father which I may not reveal. You will receive the Holy Ghost, you will become my ambassadors and the preachers of my Gospel everywhere.

The Apostles met in Jerusalem to decide the question whether the Gentiles had to be circumcised.[14] St. James made a forceful address on that occasion and mentioned two events which he clearly distinguishes by πρῶτον and μετὰταῦτα. " Simon had related how God first (πρῶτον) visited to take of the Gentiles a people to His name ". The prophets had foretold that the Gentiles would seek the Lord. Then he quotes Amos 9, 11-12 that after the conversion of the Gentiles μετὰταῦτα the Lord would rebuild the tabernacle of David. If the conversion of the Gentiles were the rebuilding of that tabernacle, as some would make us believe, we might ask: How can it be said that the tabernacle of David should be rebuilt by converting the Gentiles? David was a king and his tabernacle collapsed when Nabuchodonosor destroyed it, and it was never rebuilt. David was a mighty monarch and a great warrior. His power was political, not spiritual. We may hold that St. James mentioned this prophecy to console his Jewish audience who were still expecting the restoration of the kingdom of Israel, and we must not blame them, for there is solid ground in Holy Scripture for this expectation. " Notum a saeculo est Domino opus suum." [15]

The conversion of the nation is a difficult undertaking and takes much time. This is especially true of the Jew. His nation is scattered among all others. The Jew is the banker of the world and the international money lender. The world will have to pass through a serious crisis to make the home-coming of the Jews possible. " Fear not, my servant Jacob; be thou not dismayed, Israel, for behold I save thee from afar and thy seed from the land of captivity. And Jacob shall return to be at rest and undisturbed. For I am with thee,

[13] Acts 1:6-8.
[14] Acts 15:1.
[15] Acts 15:14-18.

saith the Lord, to save thee". How shall it be brought about? Two obstacles must first be removed. Other nations will object to the Jews taking possession of Palestine. England, now holding a mandate of Palestine, will never give it up willingly. Alongside of the English mandate goes the racial antipathy of the Arab to the Jew. The tension is quite serious already because of the rapid progress of Zionism. Neither the Englishman nor the Arab will make room so very willingly for the Jew. "I will utterly finish all nations among which I have scattered thee". Their power will be reduced to such an extent that they will not be able to resist the work of the Lord, who is with His people to save it.[16]

The second obstacle to conversion is Israel's moral corruption beside its political debasement. It may be compared to the Jew who went from Jerusalem to Jericho and fell among the robbers. "Thy bruise is incurable, thy wound is very grievous". There is nobody to plead his case, nobody to apply a bandage, a healing plaster. Friends forget and forsake him, because God has wounded him with the wound of an enemy, with a cruel chastisement, by reason of the multitude of his iniquity, his hardened sins. His greatest sin is the rejection of the Redeemer before Pontius Pilate, for the curse of which Israel is suffering ever since. The Jew is looked upon as the Christ-killer. "For the multitude of thy iniquity and for thy hardened sins I have done these things to thee". God is always just and merciful. The wild beasts that prey upon the Jew and devour him will be devoured, but his wounds will be closed and God will heal them out of mercy, "because they have called thee, O Sion, an outcast". The daughter of Sion, once chosen and then repudiated for her crime against the Saviour, will again be restored to her former standing with God.[17] "Thus saith the Lord", Palestine will see her captives again. Village and city will rise again in the place of old ruins, Jerusalem with its houses and palaces on the hill. The inhabitants will make their dwellings resound with their songs of praise of the Lord, and with the voice of them that play. Their numbers will multiply rapidly, and will become honorable. The children of Israel will be before the Lord

[16] Acts 30: 11.
[17] Acts 30: 12-17.

as of old and will be a commonwealth which shall enjoy God's special protection against all and any aggressor. Their ruler and their nobles will be no foreigners and both prince and people will be Jahweh's people again and He will be their God. All of this presupposes a sincere and lasting conversion. Let them who hold that Israel's conversion will take place at the end of the world, consider that a nation's conversion cannot be likened to the deathbed conversion of a hardened sinner a few hours before the end, or the end of the world will indeed take a long time. We need not wonder at all that God declares most solemnly: "Behold the whirlwind of the Lord, His fury going forth, a violent storm, it shall rest upon the head of the wicked. The Lord will not turn away the wrath of His indignation, till He have executed and performed the thought of His heart. In the latter days you shall understand this thing." The ways of Divine Providence concerning His people will become clear to them at the end of the national crisis and house-cleaning of Israel.[18]

## II.

There remain a few minor aspects of Israel's conversion which can be dealt with briefly. It will be the work of the Lord's grace for all Israel, Ephraim, and Juda, exemplified in the merciful liberation of the people from the bondage in Egypt and the leading of them through the Red Sea and the desert during forty years into the promised land. When the prophet Jeremias promised this, it was of course far distant in the future. "The Lord hath appeared from afar to me", but His eternal love for the people was none the less at work in keeping it from extinction, which would have been the case except for the special care of Divine Providence on their behalf. The nation will be rebuilt to stay and to enjoy perfect happiness and religious unity. "For there shall be a day on which the watchmen on Mount Ephraim shall say: Arise and let us go up to Sion to the Lord our God".[19] The division of the nation into two kingdoms and two different cults will be over at that time.[20]

[18] Acts 30: 18-22.
[19] Acts 31: 6.
[20] Acts 31: 6.

The greatness of this grace of God is shown by the prophet in his exhortation to the people to give utterance to exultation and rejoicing for the grace Israel receives to be again the head of nations as it was in the beginning, and they should pray in thanksgiving for it. They are brought home by the Lord from the land of the North and of the farthest ends of the earth,—and they all come, the blind and the lame, the woman with child and she that has brought forth, who are at a disadvantage to make such a journey. A great congregation will come "hither" where the prophet made known the prophecy to the people before their going into captivity at Babylon. They come crying and praying, the Lord leading them amid brooks of refreshing waters and on a straight way where there is no falling. All of which is to show the fatherly care of God for His people in leading them back. Ephraim is again His first-born among the nations.

The nations should hear the news and pass it on, that Jahweh is gathering His people and will watch over it like a shepherd over the flock. Let them understand that He can give them freedom, and let them take a warning to abstain from all interfering. It is useless to resist the hand of God.

Led by the Lord, the emigrants will reach the height of Sion and from thence flood out into the country to the goods which their shepherd will provide for them aplenty, for body and soul, for craftsman and farmer, for young and old, for priest and people.[21]

"Thus saith the Lord". Rachel, wife of Jacob, mother of Joseph, grandmother of Ephraim and Manasses, is introduced into this prophecy as bewailing her children led into the Assyrian captivity. She refused to be consoled because they are gone, as she thinks, forever. The Lord assures her now, when she has been dead many centuries, and this adds to the grandeur of this prophetical poetry, that her work as mother of the nation was not in vain. Her children will return from the land of the enemy to their own borders; Jeremias sees Ephraim emigrating toward his homeland, full of prayer and compunction like the prodigal son in the parable of the Lord, who in turn is moved to show him mercy in spite of Ephraim not having behaved like a good son. Unworthy of mercy, yet

[21] Acts 31 : 7-14.

he obtains it. "My bowels are troubled for him, pitying I will pity him, saith the Lord". What a beautiful manifestation of God's unmerited grace toward a penitent nation!

It is the will of God that they prepare at once to return home. They should put up road signs and perseveringly march homeward, for something is done by the Lord that is worthy above all to see and enjoy. It is a new creation on earth and that in their own country. נְקֵבָה תְסוֹבֵב גָּבֶר: "Mulier circumdabit virum." The Vulgate renders it quite accurately and the Fathers have unanimously interpreted it of the virginal conception and birth of the God-man. They must have had, it seems, an apostolic tradition concerning the meaning of these words because the Greek Fathers abandon in this case the Septuagint text in favor of the Hebrew. The Greek text would never have led them to this interpretation, nor would reason unaided by divine guidance find it. At the time, when God executed His new creation upon earth before their very eyes, the Jews did not understand it. "The light shineth in the darkness and the darkness did not comprehend it. He came into His own and His own received Him not". That was Israel's greatest sin. They do not see their great mistake as yet until Jesus Christ removes the veil from their eyes. How He will do it, we do not know; but as soon as He does that, they will mourn. Zacharias, the prophet, told the Jews: "And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and prayer, and they shall look upon me, whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and they shall grieve over Him as the manner is to grieve over the first-born." "In that day there shall be a great lamentation in Jerusalem like the lamentation of Adadrimmon in the Plain of Mageddon".[22] That lamentation was for a great national disaster. A still greater disaster was the rejection of their Messiah. They will mourn still more when they realize their great mistake. The Lord converted Saul when he persecuted the Christians with fanatical fervor, and showed him the wickedness of his way. Can the Lord in His omnipotence and mercy repeat the same miracle on a larger scale for the entire

[22] Zach. 12: 10-11.

nation? Can He lead them out of all the nations with a strong arm, as He led them out of Egypt? Elias is to come to restore all things.[23] Elias did not come as yet in person. At that time, however, he will not restore the Church, which is indefectible. What then will he restore? Who will answer this question? Will Israel's restoration be the object of His coming?[24]

What the prophet told us of the happiness of Ephraim, he repeats with great emotion of the land of Juda. "And as I have watched over them to pluck up, and to throw down, and to scatter and destroy and afflict, so will I watch over them to build up and to plant, saith the Lord". And of both Ephraim and of Juda he declares: "Behold the days come, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant which I made with their fathers". That covenant was made but the children of Abraham according to the flesh did not accept it. The Gentiles accepted it and became Abraham's children in spirit, as he is "Pater fidei nostrae". Had they accepted it, the course of the history of the Church would have been a different one and Jerusalem might be the center of Christendom to-day, as it was the starting-point in the beginning. Through the perfidy of Israel, St. Peter was drawn, as it were, to Rome where the papacy has its seat.[25] Jeremias concludes his prophecy by giving his contemporaries a description of the Holy City after its rebuilding. For us these measures have little meaning. We do not know what to do with them. They are shrouded in mystery. The remark, however, "it shall not be plucked up" and "it shall not be destroyed anymore forever," tells us that Israel will remain faithful forever.[26]

The English Douay Bible prefaced chapter 30 as follows: "God will deliver His people from their captivity. Christ shall be their King and His Church shall be glorious forever." Chapter 31: "The restoration of Israel. Rachel shall cease mourning. The new covenant. The Church shall never fail".

[23] Math. 17: 11.
[24] Math. 31: 15-22.
[25] Math. 31: 23-37.
[26] Math. 31: 38-40.

May we directly apply to the Church what Jeremias prophesies concerning Israel and Juda in these two chapters? No, not *directe et totaliter*, before Israel and Juda become part of the Church. A few examples will show this. It would be nonsense to apply to the Church that she would return "ad terram quam dedi patribus eorum."[27] The Church must spread to all lands. Of the people of Israel and Juda it is said that they will be gathered into their own land. This is inapplicable to Holy Church. It is evident that when the prophet speaks of their multitude of iniquity, exile, punishment, of their conversion and restoration, it cannot mean the Church. If the first state of Israel and Juda cannot be predicated of the Church, with what right can we do it regarding the second? What is said of the Jewish people in these states applies to them only, and not to the Church except in so far as they will some day be a part of the Church.

There is another aspect of the interpretation of Holy Scripture, namely the mystical. Medieval commentators indulge too much in this and neglect the literal sense not to the advantage of wholesome Bible knowledge. The rule is that we search for the literal meaning first and accept it as long as it does not conflict with sound reason, faith, and Christian morals.

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## SPIRITUAL PERSPECTIVE IN THE PRIEST'S LIFE.

IT is natural and perhaps to be regretted that we reserve our spiritual experiences to the intimacy of personal life and prefer to withhold information about them from all others except a spiritual director or very intimate friend. Good taste seems to require this. We find it a fault that invites criticism when one speaks too fully about personal spiritual life and we are at a loss to impute such confidences to any good motive. A shrewd reader of human nature once remarked about a person who gave his spiritual confidences too fully: "His motives and inner experiences concern him and his Creator. I have nothing to do with them. His manners do concern me and they are atrocious." And it has been said

[27] Math. 30:3.

about a certain national literature that is very frank in respect of aspects of life which good taste reserves from public gaze: "The writers have ceased to go to confession in private and they now do so in public."

Notwithstanding the canons of good taste and the preferences of ordinary temperaments which forbid discussion of spiritual experiences indiscriminately, it remains true that these are the most significant features of any life, the things about it most revealing and most worth knowing. For the most important fact in any life is its religion, and the most significant aspect of anyone's religion is the way in which it places the imprint of eternity upon one's character. Deeper spiritual experiences are echoes of eternal truths caught by a human heart from the voice of God.

## I.

The superb charm of really great literature is that it explores human life and tells us in an impersonal way the secrets of human experience otherwise hidden except to very competent observers. Great poetry, great fiction, great biographies, great orations, all exceptional outbursts of noble moral passion and refined aspiration, sifted out of the centuries by the discriminating hand of history, have a moral mission. They express and record noble aims, great ideals, interpretations of the infinite complexities of life, the penalties and the compensations around which Divine Providence organizes human action. All enduring literature springs from the gift of insight into human motive and the moral conflicts fought out in the remote fastnesses of the soul. Literary genius explores the recesses of the wayward heart of man, the springs of passion, the secret of action, the impulse of expression, and the symbols of vision and power. As Morley well says, the classic explores and charts the intricate movements of human feeling and emotion, the inspirations that rise and fall in the human breast and shape the outward course of history no less than inward life. Great literature develops imagination and sympathy, sharpens our moral sensibilities, which are the sentinels of all virtue, and stirs great longings in the human soul which lead us toward our peace. Great literature preserves to us wise thought, exalted feeling, pure moral passion,

spiritual insight, and great example. Literature is great in proportion as its appeal is simple, universal, and refining. It corrects and guides all of the substantial judgments of life. It helps us to peer beneath social conventions, illusions, customs, metaphors, the reticence of culture, and the mistakes of popular judgment, and discovers to us beneath these the processes of reward and punishment, as God ordains them in the government of the world. It is one mission of this literature to show us that the laws of our being are the laws of God and that there is no wisdom except in conforming life to their sure direction. One of the wisest priests whom the American Church has known, said frequently in conversation with friends that his deepest insight into the human heart and the mysteries of its operation have been won through careful reading of great fiction.[1]

When we find priests of extraordinary wisdom whose insight into troubled souls that seek comfort and guidance attracts every type of distress, we may guess that their power is due largely to the fact they had the opportunity to read many hearts free from every reserve or inhibition. No one can look deeply into a human heart and fail to grow. It is in this way that hearts do grow in sympathy, understanding and power. It is thus that we meet reality in the fullest sense of the word.

No two lives are alike. Our differences survive all identities of training, temperament and experiences. Hence it is so enriching to glance into hearts other than our own. No greater tribute is paid by one man to another than that involved in giving complete confidence and asking advice. The impulses of privacy are fundamental in instinct and elementary in social life. We surrender all of this when we open our hearts to another's gaze. The wonder and beauty of friendship, whose praises are found on all of the pages of great literature, result from the contact of lives through confidence and the escape from self that is normally craved. What can be more appealing than to discover how another mind and heart looks upon God, reacts to His mercy, deals with temptation, fights down the tyranny of sin, responds to the call of virtue whose definition comes from the overruling Will of God, adjusts emotion and attitudes to other lives, as likes and dis-

[1] *Prophets of the Better Hope*, p. 188.

likes, loves and hatreds appear day by day. And yet conventional reticence, good taste and our accepted or acquired preferences close doors to such knowledge, against us. The human value of the confessional, apart from its sacramental character, lies in the fact that it opens the doors and the penitent seeks release and strength from a qualified guide.

We are so impressed by our constant insistence on the system and unity of Catholic truth, so familiar with its impersonal and logical exposition and demonstration, so concerned about integrity of belief, approved theological opinions and traditional spiritual doctrine and practice, that we advert too little to the infinite variety of personal reaction among us within the household of the Faith. Not that we can for a moment pretend that we make meanings of doctrine. That would amount to heresy. But we are unlike in temperament, ability, training, experience and association, and all of these affect our understanding of and response to spiritual truth. If we place side by side an Augustine and an Aloysius, a Peter and a John, we may readily imagine a world of differences in the spiritual perspective of each, with unity of Faith and like understanding of its elements. God is " Creator of heaven and earth and all things," yet we have no feast of Creation as Père Charles notes in one of his meditations. We have in Pentecost an inspiring feast of the Holy Ghost, yet lamentations are heard about our neglect of corresponding devotion. We see many secondary devotions to particular saints come and go, taste in spiritual things as it were changing with time and place; climates, peoples, and periods showing very wide ranges of spiritual perception and activity, and all within the unity of Faith and under the common acceptance of its demands on mind and behavior. This must be traced back to spiritual perspective of individuals and groups.

We are helped greatly by spiritual literature in the study of individual reactions to the truths of Faith. When qualified observers write, they incorporate their insight into what they give us, and that insight is the collective result of readings of individual lives in the ordinary course of their service of God and souls. Yet it seems that many, very many in fact, do not advert to the significance of their own perspectives in spiritual life. They seem not inclined to place their own souls under

observation in a half impersonal way. Seeking self-knowledge as faithful souls do, many overlook the profound insight to be gained by a survey of the whole spiritual landscape of the soul.

In a perspective drawing, a skilled man represents on a flat surface the third dimension by the way in which he makes lines spread as they approach the observer, or converge as they recede from him. In the foreground objects are large. Deeper in the perspective they appear smaller until the vanishing-point is reached. A solid with three dimensions is represented on a surface that has but two, length and breadth. A perspective arranges a series of objects and by skill in mastery of lines and angles creates the effect of depth. The mind in dealing with many truths acts in a similar manner. Its powers of attention, understanding and application are extremely limited in presence of the demands of the content of Faith. It will tend to arrange truths in a perspective, drawing some forward and relegating others to or toward the vanishing-point. In the application of truths of spiritual life to behavior and worship, some of its maxims will stand forward and dominate. Others will drift back to secondary places, even to the vanishing-point of neglect. Once essentials in faith and morals are safeguarded in personal life and the major loyalties to Catholic ideals are assured, there is nothing more interesting than the perspective to be found in every life as regards the details of piety, effort and aspiration. That perspective is an authentic revelation of personal history, in effect, a record of personal spiritual experience, since we are the sum of our yesterdays. It shows education, association, interest and aspiration as they were and as they are factors in present living. A richer source of self-knowledge is scarcely to be found than one's personal spiritual perspective.

## II.

This is written as background for a few observations on this truth, as it is understood in average clerical life. If no two priests are exactly alike; if all priests are well instructed in spiritual learning; if spiritual interests are primary factors in life and work, a study of clerical perspectives should lack no element of fascination. It would be a difficult task, were it

done thoroughly and by a competent observer. Done in this way, it ought to awaken universal interest. But a more modest purpose gives occasion to the writing of these pages. It is merely to set forth the question and to offer a few illustrations that suggest the form that an answer could take.

Informal inquiry was made among about thirty members of the priesthood and the laity. Sometimes the topic came forward in the casual way of conversation. Now and then the purpose was explained. Illustrations were given and questions were asked. All of those who were asked, displayed interest and in many cases surprise. Some of the laity, and as well of the clergy, had never reflected on the matter. They were unable to give the information about themselves. One priest who was very deeply interested asked time to answer, and now after several weeks the time is not yet up.

Of course the first difficulty that confronts such a study is the habitual reserve with which we clothe our spiritual experiences. It imposed limitations on the inquiry that took away much of its value. Again, never having reflected on spiritual perspective, some found it difficult to answer. Usually a brief discussion cleared the way. There were those who felt that perspective had changed so frequently that no particular revealing value could be attached to it at any one time. This was perhaps an inaccurate account of the matter. There were a number whose answers were prompt, definite and interesting.

It is obvious that the term perspective must be taken with some reserve. There can be none of the mathematical accuracy in mental attitudes that we find in a drawing. The question is relative. If some truths stand out in consciousness, appreciation and influence, while others engage little actual attention, we have the terms of a perspective. If some pieties dominate imagination and others are practised not at all or rarely, we have a scale of values that our figure can represent. If we consider some duties supreme and others of lesser importance, we necessarily organize action to correspond. The figure of speech stands or falls as one finds that it helps toward self-knowledge or does not do so.

III.

A. stated that his entire spiritual and social life was dominated by the prospect of death as an inevitable personal experience. The thought was so familiar to him that he found everything in his deeper inner life tinged by it. He was conscious of no recoil from death as he met it in his parish ministrations. He claimed that he could find no morbid effect of this attitude. He had had it from childhood, yet he could not recall any deaths that had come close to him then. He did say with a smile that on one occasion, although in perfect health, head of a large parish and busy with building plans, he had postponed the purchase of a suit of clothes, as he might die soon. On the other hand, a priest long dead was mentioned to whom the thought of death was so abhorrent that he permitted no one to mention it in his presence. It was said of Bishop Curtis that he lived in constant expectation of death. He was described as leaving in perfect order all of his papers, plans and wishes, every time that he undertook a journey. He was an austere man, scholarly and original, yet a constant reader of the professional humorous publications of his time. It would have been well worth while to complete A's perspective by finding his attitude toward other truths of spiritual life. But circumstances confined the informal inquiry to the dominant factors that stood forward in the perspective of those with whom the question was discussed.

B. C. and D. stated, on the contrary, that the thought of death as a certain personal experience never entered their minds. Even when meditating on death in the course of their ordinary piety, they were never much interested. The theme seemed remote and speculative and they found no practical effect from thinking about it. Death appeared to be such a remote contingency that it lacked all actual interest. One of the three stated that he was dominated always by a haunting consciousness that God sent him to do some particular work for souls or for the Church. His qualities, aspirations, spiritual values and practical work in the ministry were merely phases of this one central quest of his life. He saw the whole supernatural order of his life from this standpoint.

E. and F. were very nearly alike in their answers, in that they found the Blessed Sacrament in complete domination of

their spiritual perspective. In the Mass, in visits to the Blessed Sacrament, in bringing Holy Communion to the sick, they seemed to attain to a depth of spiritual appreciation not found so clearly in relation to any other truth of the spiritual life. Neither had ever given thought to the question. One of them experienced the joy of discovery when he sought answer to the inquiry that was put to him.

G. had given much thought to the problem throughout his priestly life and his ready, thoroughgoing answer was that the Friendship of Christ, the consciousness of deep and enduring union with the Personality of Christ, was outstanding in life and outlook. H. was not so ready with his answer. But on reflexion, he stated that a passionate desire to keep his conscience unsullied seemed uppermost in his life. Asked as to scrupulousness, he answered that it never appeared in any way. He had caught an illuminating perception of the divine law during seminary days that he had never lost.

I., unlike all those mentioned, stated that from childhood a vivid realization of the presence of God in the world and in his life had been in command of him always. No other experience or advance in knowledge, through college, seminary and years of parochial duty, had affected the supremacy of the paramount truth. This seemed to come very near to Newman's consciousness of the presence of God. A scholarly and saintly priest who died many years ago once said that his struggles against temptation had been the supreme expression of his faith and the basis of his beautiful confidence in God when his death approached. None of his research and writings, nor any ability and maturity of judgment to which he had attained, had had as much influence in shaping piety and directing aspiration as his dogged determination, at whatsoever cost, to keep himself immaculate before God. This perspective would have been understood with ease.

These illustrations will serve to make relatively clear the nature of the informal inquiry made. The lay persons consulted were not by any means so ready. They followed a well organized routine of piety, found much refreshment and satisfaction in their pieties and were not in any way interested in the question at hand. They were daily communicants. Education, association and experience had brought them to

spiritual maturity. They had many exacting duties. They had neither taste nor time for speculation or analysis. Nevertheless, an inquiry carefully made would undoubtedly discover a perspective as definite and interesting as any other. I recall a father, dead many years, who was so devoted to the prisoners in a local jail that he went to visit them at the hour when his son made his First Holy Communion. This surely indicated a perverted sense of values—a perspective quite out of relation to any sensible understanding of the sanctities of sentiment in spiritual life. One may find a key to the understanding of many of the inconsistencies in a life in the perspective round which it is actually organized.

IV.

There are many interesting sidelights that reveal much about one's spiritual perspective. If our prayers follow our solicitudes, as they certainly do, a study of them retrospectively for a month will tell us authentically many secrets about our actual spiritual perspective. Habits of prayer rise out of the same source. Where preaching is done seriously and no plan or fixed circumstance dictates topic or method, one's perspective will be revealed in one's sermons. Bremond says in his *Mystery of Newman* that the latter's sermons are chapters in his autobiography. From them the former drew much of his profound insight into Newman's mind and soul. Such insight serves well to correct inadvertences, to remedy neglect, to overcome apathy and give wise direction to life. It is possible so to dwell among truths sympathetically understood as to neglect others called for by the integrity of spiritual life. The stalwart hero in Ivanhoe who had slain three hundred Saracens felt assured that he was not required to " reckon up every little failing ".

Perhaps prayer in spiritual life awaits our better understanding of the perspective that we have shaped, or has been shaped among the thoughts of God intended to become the thoughts of men, as will and grace meet in destined harmony.

WILLIAM J. KERBY.

## BOYS AND BOYS' CLUBS.

UP TO approximately fourteen years of age young people lead a life of almost total dependence on others. It is during the period of adolescence that they begin to take their own place in a voluntary and spontaneous way of life. It is during the period between boyhood and manhood that discipline is most needed, when principles are learned and ideals are adopted. Unsettled social conditions always aggravate personal problems. The boy is thrown off his balance by the onslaught of puberty, by the difficulty of adjusting himself to widening social life. He wants a hard and fast moral code and very concrete instruction. Show him an Old Testament God, and a sense of fear will keep him straight in his sex problems. Show him the Christ of the New Testament, and the ideal of a life of self-sacrifice will make it easier for him to part with his natural egoism. One cannot overestimate the value of clubs in the development of a boy. While it is important to furnish amusement through club life, the chief work of the club should be the strengthening of character and training in self-discipline.

The Catholic boy prefers the club that is conducted under Catholic auspices. If the real need of Catholic clubs were fully realized, there should be no difficulty in finding people to carry them on. If they are taken seriously as a preventive of leakage from the Church, workers will probably be found with sufficient zeal and devotion to make them successful. We should take care that no boy whose school days are over should fail to identify himself with a volunteer club of some kind. It is not due to criminal tendencies but rather to the sheer love of adventure that boys between fourteen and eighteen are found in increasing numbers in our juvenile courts. Father Rawlinson well says: "The club proves of greatest educational force in the life of an adolescent boy by turning his energies in the right direction. The boys are kept from loafing about the streets and getting into mischief; their characters are built up, and they are taught to have an aim in life even though they may be numbered among the unemployed. At the same time we do everything in our power to find work for those who are out of it." The club teaches

self-government, the value of settling disputes by arbitration, playing for one's side and of shouldering responsibility. When a boy has learned to be a good loser, when he is unselfish, chivalrous and ready to serve others, he has a real start in life. The rapid increase of juvenile crime is one of the signs of deterioration in the home. Magistrates and educational experts are deeply concerned about youth lawlessness and the rapid increase of juvenile crime.

Seventy per cent of the crimes committed are by boys between the ages of seventeen and twenty-one. Most of the smash and grab raids are the work not of hardened criminals but of adventurous young fellows who are out of employment. The causes of this are: first, unemployment which leaves thousands of young people compulsorily idle, with no outlet for their energies except mischief; secondly, wretched homes without discipline; and thirdly, the present abnormal pursuit of pleasure and the need of money to gratify it. There is a very large number of youngsters between the ages of seventeen and twenty-one who have never worked since the insurable age of sixteen, because there was no work for them to do. Demoralized by the dole in England, they have lost all sense of independence and desire for work. Hence the grave increase of criminality to-day among boys under twenty-one.

A youth with no prospect but blind-alley jobs has scarcely a chance in life; though the clubs run by various settlements and churches are useful in giving him an opportunity of getting off the streets, putting some idea of team spirit into him and occasionally attracting to their membership young men of the type who help the boys in their private problems. The ways of escape from the workaday world fall under two main heads—excitement, in the form of gambling, as an escape from monotony; and quiet, in the form of hiking, as an escape from confusion. Young men working in the city might find happiness and opportunities for service in living for a few years at one of the settlements, thus bringing an echo of a wider life into dismal districts. One helpful solution lies in the determination that no boy shall leave the elementary schools without being attached to some voluntary organization such as a Club, a Scout Troup, or a Brigade Company.

The problem is a simple one. The years fourteen to sixteen have been called the "lost years," not only because of the opportunities that the boy himself loses during that period, but because the boy is himself literally lost to the State during those years. Up to the age of fourteen the elementary school boy can scarcely call his soul his own. He is educated by compulsion and his parents summoned and fined if he does not attend school regularly. Suddenly, at the end of the term, after his fourteenth birthday the State loses sight of him completely and only finds him again when he is insured at the age of sixteen. There is no compulsory continuation school or compulsory unemployment registration. He cannot get an insurance or an unemployment benefit and he cannot even be charged with being beyond the control of his parents. At the age of fourteen the make-up of the elementary school boy is such that the slogan of the winning of Waterloo on the playing fields of Eton might be said with equal truth of the playground-years of the elementary schools.

The disillusionment for the lad on leaving school may be so drastic that he never recovers from it. This hopeful young citizen instead of finding himself an important asset in the economic system discovers that he is but a minute cog in a very mighty machine—unnoticed and scarcely wanted. Lounging at the street corners, it is only to be expected that gradually, to vary the monotony, he occupies himself in gambling. It is an easy step from pitch and toss to bigger things at the "dogs".

If church boys are urged to join a club into which all and sundry are allowed to come, it must be run with the efficiency of the settlement type of club. The consequence is that just as in school the *tempo* in a class tends to be that of the slowest boy, so in a club that includes both church boys and young heathens, the tendency is for paganism to spread. In life the good is often the rival of the best; in the life of a church a social institute, resting on this indeterminate basis, will in practice run counter to the main aim of the Church.

Where a church only organizes clubs and societies for its own young people, both the standard and test of efficiency will be different from that of the settlement type of club. Expert social workers, who have been trained in settlement clubs, are slow to perceive this distinction and consequently a great deal

of their criticism and constructive proposals in regard to church clubs are beside the mark. The church club will use as a means some of the things which clubs of the other type use as ends. It will not require so elaborate an administrative machinery or so wide a range of occupations. It is not always desirable that it should think much about making traditions for itself. While the settlement club is intensely impersonal, the church club will be intensely personal. Its bond is friendship. It centers on the personality of its leader. Its particular character will reflect the curate or whoever leads it; and often it is better that it should go out of existence when he leaves the parish so that his successor may start another. The relative strength of these clubs will go far to determine the farther history of our people.

How much religion should be put into a Catholic boys' club? It is difficult to answer. The function of a Catholic club is not to provide services, but to cause its members to go to their parish church on Sundays for Mass and the Sacraments, and every effort should be made in this direction. The night prayers said every evening when the club closes will have a marked effect on the members and must not be so exacting as to keep boys from joining it.

It is clear that large numbers of the youth of the present day have not acquired the rudiments of discipline or self-control. And this serious condition is generally attributed to absence of discipline in the home. Reaction from Victorian strictness has gone, as reactions often do, to the opposite extreme. The home-rulers have abdicated. Every member of the household does, to an excessive degree, that which is right in his own eyes.

Parents in many cases appear to think themselves relieved of all parental responsibility by the school. School authorities complain that the home is constantly the chief hindrance against which they have to contend. Heads of the great boarding schools assert that the discipline, in which they have trained their pupils during the term, is neutralized by the laxity of the home during the holidays. Each fresh term becomes one more attempt to remedy the mischief which the home has encouraged. In the day schools the home can be still more persistently the enemy of the teachers. Parents fail

to exert any adequate control, and even resent the discipline of the school as an invasion of the parental rights which they neglect. There are teachers who live in abject fear that the discipline which it is their duty to maintain may be made by some irate and unreasonable parent a matter of legal prosecution, to the detriment of school authority and to the prospects of their own professional success.

Nor should it be thought that the breeding place of criminals is invariably a home broken by divorce, destitution, or crime. It is not infrequently a home in which parents simply fail to interest themselves in the real problems of their children. The father is engrossed in his work of providing for the family's needs. The mother is distracted by a thousand occupations that take her from the home. *Mutatis mutandis,* the case is the same, in its results, whether the home be poor or wealthy. Our faulty economic system which forces thousands of mothers into shops and factories is one prolific source of youthful criminals. The social system which permits and encourages mothers to confide the care of the child to servants, themselves without adequate supervision, is another.

Next to religion, the strongest motive that supports an upright life is the recollection of a good home. But home means a father and a mother whose chief work in life is to care for their children—not a place in which father and mother neglect them for business or social ambition. When the tie that binds father, mother, and children into a true domestic society is not made secure at the beginning, the little ones may wander into unhallowed fields.

It is an upside-down society which places the responsibility for the training of the child upon schools, playgrounds, civic centers, and servants. The inevitable result is that within a few years, the responsibility for thousands of our youth will rest upon jail or penitentiary. In fulfilling their duties Catholic parents have the invaluable aid of the Catholic school, but the school is not enough. When the lessons which it inculcates are not exemplified by parents in the home, it is all but helpless.

At the same time it should be remembered that the home, the family life must not be weakened, but, on the contrary, be built up and strengthened by any means in our power. Any-

thing that weakens family ties is naturally harmful, and to prevent this calamity must be the constant care of the boys' club. By keeping in touch with the parents in the matter of finding work for the boys and on other occasions, many opportunities will be given them.

How difficult is the lot of the child of working parents! At the age of about fourteen the working lad leaves school for good. His school has had no inspiring past to rouse his ambitions. Its buildings harbor no splendid traditions, enshrine no "memories, held aloft like lamps for Hope's young fire to fill." So, lacking these aids, and too young to be in any way formed in character, the boy goes forth to start a life of hard work, perhaps in a stuffy factory, or on the tail-board of a motor van, or, it may be, as an errand-boy or something equally uninspiring.

While the more fortunate boy has his working hours diversified with football, bathing and athletics of every kind, the other has grinding work for eight hours, and often longer, *per diem.* While the former boy has thirteen or fourteen weeks' holiday in the year, the working lad is lucky if he can get a single week, and he counts himself a child of Fortune if he can spend this week at some camp, through the club of which he is a member. It is our duty at once to use all palliative measures that are possible. Among these, club work for the young is outstanding. Fr. Rawlinson, O.S.B., tells us that the governor of one of our prisons remarked a short time ago that he had practically no prisoners from the Bermondsey district, giving as his reason that it was so well provided with clubs.

In considering environmental conditions, it does not follow that poverty alone is a factor of great importance in producing delinquency. A certain amount of youthful crime may follow poverty, but it is unlikely to do so unless there is something lacking in the child or in the home. Defective discipline at home is the condition most closely associated with delinquency.

We must rid ourselves of that complacency which persuades us that the evils of slums and slum-life are unavoidable, and equally of the unctuousness which persuades us that the homes of the slum-dwellers bear the same relation to the ideals of those who occupy them as do those of the "comfortable

classes". Only those who have been brought into really intimate relation with the tenement-dwellers of our cities know how very closely the fundamental psychology of these men and women resembles that of their more prosperous fellow-citizens.

The Oxford Conference in 1931, supplemented by the considered judgment of other individual thinkers, centered attention upon three main aspects of the problem:

I. Improved methods of religious instruction in the elementary school, including anticipation of future dangers, both moral and social.

II. Further instruction in the Faith, as a normal feature of parish life, for boys and girls leaving school at fourteen years of age or younger.

III. A greater development of the less directly spiritual activities, the Club, Scouts, Girl Guides, etc., with the necessary and generous coöperation of the men's and women's organizations in the various activities of our boys and girls.

When we consider the question of Catholic schools and the terrible burden that their maintenance has placed upon the Catholic body, it is, to say the least of it, most disheartening that large numbers of children, who are brought up in them for the one single purpose of securing Catholic religious teaching, should cease to practise their religion as soon as they leave school.

The investigation of delinquency by strictly scientific methods is difficult. To begin with, the legal idea of crime does not coincide with the moralist's idea of delinquency. Much anti-social conduct is not crime. Another difficulty is that the varying personal factors of different psychologists lead to startling differences in their results.

We turn to the great aspect from which our subject must be regarded—the less directly spiritual activities—the club, the Scouts, the Squires, Girl Guides, etc. These too are all important and form an essential part of our program. Between fourteen and eighteen our healthy boys and girls are colts in body, and often in mind, and adventurers born, as witness their camps and "hikes".

Of all the organizations that can help boys that of the Boy Scout Movement is well amongst the foremost—its ideals are such that our Catholic youth can accept and with the aid of our religion improve upon them. Its primary object of duty to God, supplemented by what is known as the Scout Law, is neither more nor less than the duty to our neighbor. Its value is made the more by the encouragement and blessing given by our Holy Father the Pope, who, in addressing 10,000 Scouts in Rome during the last Jubilee year, described the Catholic Scouts as "the noble, flourishing, vigorous hope of your religion and your Church, as of your family and country". On that occasion he also enumerated the good works of the Scouts, adding: "You are Catholic Scouts—that is to say, Scouts who bring to your Scouting the beautiful and sublime characteristics of the Catholic Faith and the Catholic life. . . . A thing which in itself is very beautiful but which in itself is of the earth, you turn it into an affair of heaven."

Besides by the Holy Father himself, the Scout movement has been supported by cardinals and the hierarchy of the Church. The Church has been consulted by the authorities of the movement and at the very beginning the Cardinal Archbishop of Westminster was able to advise the Chief Scout and in consequence Catholics were safeguarded in their religion. All over Europe Scouting for Catholics is increasing and their position is strong. France, Belgium, Poland, Hungary, Austria, amongst others encouraged by the Church, have flourishing organizations. The "proof of the pudding is in the eating" and the materials for guiding the work, however, must be well chosen. The result is sure to be a means of saving souls.

Scouting—in which for reasons of brevity and for the sake of the argument alone we venture to include the kindred occupations of Rangers, Guides, and Brownies—is an admirable method of training the young in habits of observation, healthful activity, and social usefulness. As such, it is of immense value for the character of boys and girls. But mere character training is not enough without the inspiration and the impulse of religion. As in all branches of education, depth and vision and power can only come from the religious motive. Therefore the Scouting movement needs religion behind it to crown its success; and the Scouts and the Guides of the parish must

be kept in association with the religion of the parish if they are not to lose the religious motive as soon as they cease to be Scouts and Guides. This argument appears to us to be unanswerable.

The contention of certain persons on the other side, that there is a real and strong religious motive behind the whole organized Scout movement, is also true. There is a religious motive. But necessarily this motive is comparatively vague, since the movement is undenominational and international, and by no means even confined to professingly Christian countries. It has no direct link with organized religion. The Scouts have clear rules which encourage in the most definite way coöperation between Scout groups and the religious authorities. This proves that their leaders rightly recognize the need of definite dependence on organized religious support where it may be had.

Many are inclined to attach greater importance to the Scouting movement which brings boys and girls into contact with nature, unites them in a companionship of adventures, and enables them to organize and apply the pieces of isolated knowledge they have acquired in school. Except in Russia and Italy, the directors of Scouting organizations do not consciously aim at the production of definite types of men and women; but it is difficult to imagine Scouts and Girl Guides acquiescing in later life in a hierarchical society in which everybody knows his place.

I look on Scouting as a system of character-training with a deeply religious background; we might call it the indirect method of teaching religion in game and symbolism. Obviously that teaching requires to be supplemented by the direct teaching of the Church if it is to be perfected, but it is equally clear that, if the Church could catch every boy by its own direct teaching, there would be little reason for the existence of the Scout movement. If, therefore, a Scout troop is formed, I suggest that one should "be prepared" to give full play to its special methods.[1]

[1] The author is speaking of England. It may be of interest to note that the following representatives of the American hierarchy have given approval to the Boy Scouts. A brief account of Scouting in England will be found in our issue of May, 1932, pp. 522-529.

The Catholic camp problem is a very serious one. It calls for generous, high-minded men, prepared to surrender selfish interests in order to train the future Catholic manhood to healthy, intelligent, and loyal citizenship. It calls for men of irreproachable character and high ideals, men who instinctively command respect and who can readily win the boys' admiration, sympathy, and confidence. Finally, it calls for trained men, directors and counsellors who can skilfully and effectively divert a youth's surcharge of energy into useful channels. During the vacation months these men exert a greater per-hour influence over their charges than teachers do

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CARDINALS, BISHOPS AND ARCHBISHOPS WHO HAVE APPROVED SCOUTING.

*Cardinals.*

His Eminence Cardinal O'Connell, Archbishop of Boston.
His Eminence Cardinal Dougherty, Archbishop of Philadelphia.
His Eminence Cardinal Hayes, Archbishop of New York.
His Eminence Cardinal Mundelein, Archbishop of Chicago.

*Archbishops.*

Most Reverend Beckman, Francis J. L., Archbishop of Dubuque.
Glennon, John J., Archbishop of St. Louis.
Hanna, Edward J., Archbishop of San Francisco.
Howard, Edward D., Archbishop of Portland.
Murray, John Gregory, Archbishop of St. Paul.
O'Doherty, Michael J., Archbishop of Manila.

*Bishops.*

Most Reverend Alter, Karl J., Bishop of Toledo.
Barry, Patrick, Bishop of St. Augustine.
Cantwell, John J., Bishop of Los Angeles.
Conroy, Joseph H., Bishop of Ogdensburg.
Curley, Daniel Joseph, Bishop of Syracuse.
Gallagher, Michael J., Bishop of Detroit.
Gerow, Richard O., Bishop of Natchez.
Griffin, James A., Bishop of Springfield.
Hafey, William J., Bishop of Raleigh.
Kelley, Francis C., Bishop of Oklahoma City.
Lillis, Thomas F., Bishop of Kansas City.
McDevitt, Philip R., Bishop of Harrisburg.
Molloy, Thomas E., Bishop of Brooklyn.
Nilan, John Joseph, Bishop of Hartford.
Nussbaum, P. J., Bishop of Marquette.
O'Hern, John F., Bishop of Rochester.
O'Leary, T. M., Bishop of Springfield.
O'Reilly, Thomas C., Bishop of Scranton.
Plagens, Joseph C., Bishop of Detroit.
Rummel, Joseph F., Bishop of Omaha.
Schrembs, Joseph, Bishop of Cleveland.
Schuler, Anthony J., Bishop of El Paso.
Sheil, Bernard J., Bishop of Chicago.
Turner, William, Bishop of Buffalo.
Vehr, Urban J., Bishop of Denver.

during the entire school year. Away from the restraint of city life, the boy becomes aware of a great and overwhelming exuberance, a vast, hitherto unexperienced freedom. What an excellent opportunity to strengthen and deepen his spiritual vision, to show him that liberty is not license. The director or the counsellor must know his boys and understand their reactions to the ordinary stimuli of life. In him there must be united physical prowess and the idealism of the religious leader. It is his duty to return boys to their parents, not only strengthened physically and broadened mentally, but with their religious natures enriched by intimate contact with God's great out-of-doors.

All those whose business it is to listen to the troubles of children are surprised to observe how few of them hold grudges. It is not merely that the child commonly feels no ill-will toward the parent who has injured him; the injury seems to have left no trace. It has faded out of mind before the bruise is healed. Ninety-nine times out of a hundred the child witness in a case of parental cruelty before the Juvenile Court insists on going home. The incurable loyalty of children to unworthy adults is often the despair of the social worker.

Often one has wondered why a boy's character does not fall to pieces when he lapses from the Sacraments; one has marvelled over the preservation of his soul from evil when he has limped back after many days in the far country. One has perhaps been tempted to congratulate oneself on the excellence of one's teaching or discipline, though it has teased the mind to contemplate a child as good without Holy Communion as with it. How could grace thus hold a child when in wilfulness or indifference he has kept away? How, if the faithful scarcely are saved, could he remain pure and truthful, honest and kind, and diligent in his work? Here Russell says, and one is almost afraid he is profoundly right: "The religious words are dropped, the religious observances cease . . . but his conduct remains what it was—neither better nor worse for the change . . . Formulae and . . . practices meant next to nothing to him as a child, and now that he is coming to be a man he sees, or thinks he sees, that they mean very little to those who adopt them . . . Neither their earlier use nor their later abandonment is a true indication of the boy's character.

The conventional expression goes, but the religious instinct . . . remains . . ."

If that is a true diagnosis it means simply this, that one was mistaking natural graces for that supernatural character formed when the Sacraments strengthen a loving, earnest heart. The child, both before and after lapse, was good, but the means of grace made no impression, and so the lapse led not to collapse. It is a hard saying, indeed; and it may not be true. If a Catholic priest accepts it as wholly or even partly true, he will examine his work for boys more closely.

In any really religious-minded parent, the irreligion of son or daughter must inflict a sorrow which is both lasting and profound. The existence of an impenetrable barrier between themselves and their child, about the very principles on which life is founded, cannot be to men and women of strong convictions anything less than unspeakable pain. There is the perpetual consciousness of the line which they cannot pass, of the silence which their antagonism on the greatest of all themes imposes. It is useless to speak of love overcoming the difference. It is possible to make the best of inner discords; but no love that is in reality of the highest kind can ever be satisfied so long as it is separated in the things of lasting interest from the dearest human object of its care.

We shall sometimes find, paradoxically enough, that the children of excellent parents who could not attend a Catholic school are less liable to lapse than the children who did attend. Every priest knows that from experience. The explanation of it is that the children who did not attend have been accustomed to a sort of battle from the beginning, and the emergence from school into the world is not so much of a shock or plunge. Only in simplicity can that perennial youthfulness, those immortal perceptions, realize themselves.

The punishment of criminals is unscientific, sometimes inhuman, always un-Christian. To-day, there is a proper attempt at classification. But the classification should begin in the dock, and not in the gaol. It would seem that a considerable proportion of the inmates of prisons should never have been put there at all, while a certain proportion should never be let out. The beginning of crime is to be attributed almost always to bad bringing up, lack of discipline, and poverty.

Sometimes it is the result of a spirit of adventure. Generally, it may be said that society is not without responsibility for the spirit of revolt. This should certainly not be forgotten.

Crime is often pathological, and the criminal is a subject for the doctor rather than for the judge. And, indeed, the prison should be a hospital for the mending of the broken. Prison discipline is severe, and, in present circumstances, almost inevitably harsh. The warders have a hard and trying life. Often they are kindly and humane.

Casual things, having but a remote relation to the phenomenon of crime, are being prominently brought to the attention of the public, instead of emphasizing the truth and demonstrating the basic fact that the appalling growth of delinquency is, in a large measure, the result of the dismemberment of the family and the vanishing of religion from the field of social phenomena. Christianity must be recognized as a socionomic power arresting the growth of criminal propensities.

It is impossible to have any antecedent method in this matter. One young person will require this, and another that. He must deal with the young people one by one, he must act so as to secure his end. All other actions—vague desires, pious abstractions, vacuous hopes, and so on — are useless and deceptive.

Another secondary help is the will of the young people themselves. We must aim at the formation of character together with the inculcation of practices of piety. We must stress the fact that the grace of God, without which we can do nothing, is not given to stocks and stones, but to beings that have intelligence and freewill.

From the Catholic point of view the chief aim of the Club must always be to hold the boy to his Faith and to the practice of his religion in order to secure his eternal salvation. If this is not the final object of a Catholic Club, then there is no good reason for its existence. When a boy leaves school, if there is a Catholic Club for him to join either in his own parish, or not too far from it, he will at any rate be kept in a Catholic atmosphere; and no matter how different his environment outside, he will keep to the essential practices of his religion. We must recognise the fact that the majority of boys at this very 'material' period of their lives will be attracted by games

rather than by religious guilds, and the main problem is how to prevent the boy from cutting adrift from his Faith altogether. Those comparatively few boys who are carefully watched over by their parents, who serve at the Altar and join guilds, may well be utilized to leaven the whole, but too much must not be demanded of the majority, or all will be lost.

CLAUDE C. H. WILLIAMSON, O.S.C.

*London, England.*

# Analecta

## SACRA PAENITENTIARIA APOSTOLICA.

**(Officium de Indulgentiis)**

I

DECRETUM: DE INDULGENTIIS PER RECITATIONEM DIVINI OFFICII CORAM SSMO SACRAMENTO LUCRANDIS.

Cum non omnibus qui tenentur, semper et ubique liceat *integrum* divinum Officium, etsi in partes distributum, coram Ssmo Sacramento, sive publicae adorationi exposito sive in tabernaculo adservato, ad mentem atque effectum praecedentium ad rem decretorum (A. A. S., vol. XXII, p. 493, vol. XXIII, p. 23, vol. XXIV, p. 411), recitare; ne tot e clero peculiari hoc ad cultum Ssmae Eucharistiae incitamento absque eorum culpa priventur, Ssmus D. N. Pius divina Providentia Pp. XI, ad preces infra scripti Cardinalis Maioris Paenitentiarii, in audientia die 6 Aprilis currentis anni eidem impertita, benigne concedere dignatus est ut, firmis omnino manentibus praecedentibus concessionibus, omnes et singuli, pro eorum statu, ad divini Officii recitationem adstricti, si hanc peragant, etiam in parte tantum, coram Ssmo Sacramento, ut supra *indulgentiam quingentorum dierum* pro unaquaque, ut dicunt, hora canonica, ceteris paribus, adipiscantur. Praesentibus in perpetuum valituris absque ulla Brevis expeditione et contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus Sacrae Paenitentiariae, die 18 Maii 1933.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S. I. TEODORI, *Secretarius.*

II

DECRETUM: INVOCATIO IN CONFICIENDIS VEL REFICIENDIS SACRARUM AEDIUM SUPELLECTILIBUS AC LITURGICIS VESTIBUS RECITATA INDULGENTIIS DITATUR.

Ssmus Dominus Noster Pius divina Providentia Pp. XI, in audientia infra scripto Cardinali Paenitentiario Maiori die xix mensis Maii c.a. concessa, benigne indulsit ut ii omnes, qui in conficiendis vel reficiendis sacrarum aedium supellectilibus ac liturgicis vestibus, cum privatim tum in institutis hoc consilio conditis, operam suam gratuito praestent; itemque qui, ut Missionalium incepta provehant, iisdem vel manuum suarum operâ opitulentur, *partialem CCC dierum indulgentiam* toties lucrari queant, quoties, dum in huiusmodi opus incumbunt utque illud sanctius efficiant, precatiunculam *Iesu, via et vita nostra, miserere nobis,* saltem corde contrito recitaverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus S. Paenitentiariae, die 2 Iunii 1933.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S. I. TEODORI, *Secretarius.*

# Studies and Conferences

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## OUR ANALECTA.

The Roman documents for the month are:

The SACRED PENITENTIARY APOSTOLIC, through the Office of Indulgences, issues two decrees:

(1) Indulgence of five hundred days may be gained for the recitation of each canonical hour before the Blessed Sacrament by all who are obligated to the Divine Office. This concession is good even though the whole Office of the day is not said before the Blessed Sacrament. The decree is an extension of the grant of a plenary indulgence announced in the REVIEW, January, 1931, p. 62. It does not matter whether the Blessed Sacrament is at the time exposed for public adoration or enclosed in the tabernacle.

(2) For each recitation of the short prayer, "Jesus, our way and our life, have mercy on us," an indulgence of three hundred days may be gained by those who give their services gratuitously to the making or repairing of church utensils and liturgical vestures; the same indulgence may be gained by those who do the like work for the Missions.

## THE PULPIT ON EXCESSIVE PROFIT-TAKING.

To the Editor, THE ECCLESIASTICAL REVIEW.

Most of us who appear in the pulpit regularly need further instruction on the ethics of profit-taking. One might almost say that we seem to know little or nothing about it. None of us ever speak on the subject. And there is need of speaking on it. Members of our congregations engaged in business have little scruple in arranging prices on the same scale as their non-Catholic co-workers. Things go on just this way and nothing is done about it. We whose duty it is to guide

the consciences of the faithful remain consistently mute. The reason really is that we do not feel competent to make pronouncements on the matter.

If all this is so, it would seem to indicate that the time has come when professors of moral theology and text books of moral theology should be much more explicit in dealing with this question of legitimate and illegitimate profit-taking. Seminarians even to-day, as seminarians a generation or generations ago, have been equipped on this point with little more than the broadest generalities. Far too much has been left to us to solve ourselves. A lack of definiteness in the instruction received is reflected in our statements in the exercise of the ministry. We have, one and all, been markedly timid in our pulpit references to the subject. It would be more exact to say that our timidity has prevented any references to the subject at all. True, it has been alleged and will be alleged that the practice of profit-taking and the amount of profit permissible vary with such a great variety of circumstances that definite decisions are difficult to reach. As a consequence, the burden of particular decisions is passed on from the erudite specialist in ethics, who gives all his time to the examination of such problems, and falls upon the shoulders of the pastor or assistant who is not a specialist and who is rarely in a position to deal competently with the responsibility. Therefore, if we mention it in the pulpit at all, it is only in the way of stating those broad principles to which our text books and former professors confine themselves. Out of all this our audiences, of course, get nothing. It means nothing to them. There is no enlightenment, no warning, no unsettlement of conscience for the listener whose daily practices in the light of proper instruction might readily seem questionable.

The pulpit is neglecting to do its part in stemming a widely prevalent, deep-rooted evil. Nothing has been more thoroughly characteristic of business procedure, since the war years especially, than the disposition to grasp for the very highest profits possible. What the traffic will bear is the standard of price-fixing. Whatever figure will realize the greatest total over a period of time is the figure to charge for any particular line of goods. If coal, sold at fifteen dollars per ton, will realize a higher annual return than coal sold at seven or eight dollars,

there can be no reason in the world, the dealer argues, why the price should not be fifteen. On the other hand, if it is found that quoting coal at twenty dollars a ton, or eighteen dollars a ton, so reduces the possibility of sales that at the end of the year the total received in money is really less, then there is a very good reason why the price should not be advanced beyond fifteen dollars.

Apparently no one hesitates. There is no question of right or wrong. The dealer would simply be foolish not to take the highest profit realizable. There is no law to restrain him. He can double and treble his profits with impunity. It is quite respectable. It is just what every person does. It is good business. Men refer to the handling of certain lines of goods with the remark, "There is a mine in that." This simply means that it is possible to sell such goods at five, six or perhaps ten times the price paid for, or the cost of producing, them.

Everyone understands that when in a period of prosperity or from other causes the earnings of working people are considerably advanced, merchants will take advantage of the circumstance and double the price of goods. This does not surprise anyone; it shows that the merchant is capable of taking advantage of a situation. If we could conceive the possibility of a movement which would at one stroke multiply the earning power of every man and woman in a given city, we could be also certain that in a very short time their regular purchases would be made at a cost to relieve them of their entire additional income. Moreover, this would happen although the outlay made by the dealer had undergone little or no increase.

A similar attitude of mind among house-owners explains the existence of exorbitant rents. There are many very respectable people who urge their friends to acquire city property with their savings because it is a better investment. A better investment, of course, means that no financial institution would offer a rate of interest at all in keeping with the net returns from house-rent. A period of prosperity comes over the city; there is a growing demand for homes, and house-rent mounts sky-high, with no other reason for the increase than that it is possible to get it. Because of the urgency of the situation,

people can be made pay it. The house-owner who would continue to accept fifty dollars a month when sixty-five or seventy-five dollars is attainable is considered simple-minded. He has no idea of business whatever. True, specious pretexts will be in the air—higher taxes, greater expense in upkeep, etc. But everyone knows well enough that when all these have been provided for, the margin of profit remains very much greater than when the demand for houses was less.

It is painful to admit that the same spirit of commercialism has in this generation taken control of the very classes of society who are supposed to be actuated by ideals elevating them above sordid dispositions. To produce citizens of this loftier type educational institutions are multiplied everywhere, and no outlay is considered too great to maintain an exiled standard of principle in the conduct of these institutions. Yet the term *greed* is not too offensive to apply to what is often discernible in the practice of professional people. During the war and the years of prosperity following, they were not slow to take advantage of people's circumstances. There are doctors, nurses and dentists who make no apology for a charge three times what was expected for similar service twenty years ago. The schemes for profit-taking among business men can show nothing more clever than the plans worked out by teachers' unions and bureaucracies of education to secure exorbitant increases in salaries. It is also worthy of note that in the years we are passing through, when the cost of living is very much reduced, these same members of learned professions show not the slightest disposition to allow a corresponding reduction, or any reduction at all, in their own incomes.

It is not necessary to dwell on prevailing practices of greed and dishonesty. Everyone knows about it. We really should be concerned however when we note that Catholics in business or in professions are no exceptions in this matter. We know full well how thoroughly they fall into line. They probably do so without any scruple. Like all others, they would be ashamed to disclose their gains; but like all others they know they can carry on with impunity. Civil laws impose no restraints; society has no censure to offer; rather, approval. Large acquisitions of wealth are highly respectable, whether such wealth has been acquired by the very questionable pro-

cedure of excessive profits and ever-increasing profits, profits wrenched from the struggling classes, and even from the very poor, no one bothers so much about it.

Here, all around us, therefore, lies a very serious evil—injustice rampant, with its usual attendants of taking advantage of the weak and unprotected. Plain, naked dishonesty allowed to go its way, unchecked by authority or by the influential. And what are we doing about it—we whose constant duty it is to enunciate principles of eternal justice, to explain God's law to the faithful, to remind them of the consequences to those who would dare its violation? In the pulpits of North America, during the past ten or fifteen years, how many sermons have been heard explaining the moral, or rather immoral, character of excessive profit-taking and exorbitant charges? How many Catholics in business or in professions have in the slightest way found their practices questioned by their clergy? They have no scruple, therefore; why should they have any scruple? Any day or any hour of the day we may hear the universal prevalence of greed denounced from the platform, the press, or the radio. Rank injustice and dishonesty are implied in the charges. Still the members of our congregations can continue taking part in all this without any evidence of disapproval from their spiritual leaders.

Catholic periodicals, discussing present conditions and depreciating the form taken by proposed remedial measures, pointing out the danger of socialistic or communistic leadership, etc., almost invariably conclude their dissertation with a reminder that the Church and the Church alone has the real remedy. Certainly the Church in its head has not been remiss in instructing us. The doctrines of truth and justice and honesty are kept from us. God's law is not withheld in secret. But are we as earnest as we should be in making those doctrines clear to the faithful? Are we assiduous in explaining to them what God approves and disapproves in their daily conduct of worldly affairs? And if we are not doing so, how are the remedies offered by Holy Church to become operative? "Woe is unto me," said St. Paul, "if I preach not the gospel" (Cor. 9: 16).

What consequences would follow, what would happen if our pulpits everywhere discussed this question in great detail,

showing clearly at what point profits ceased to be legitimate, what charges for professional services seem unjustified, what practices in the buying and selling of property are dishonest, what rates for rent, for interest etc.—are exorbitant, what salaries are beyond the measure of equity and fair dealing? Is there any reason conceivable why our pronouncements on matters of justice and injustice should not be as explicit as our decisions regularly rendered on such grave subjects as divorce, birth-control, etc?

It is altogether likely that we undervalue the power we possess to command the approval and the support of those outside the Church. Let Catholic pulpits speak out in unmistakable terms on the legitimacy or illegitimacy of business transactions and there is no body of opinion or authority which from the pulpit, the platform or the press would dare to speak in opposition. On the contrary, they would be only too well pleased to avail themselves of the backing we can offer. At the present time even many of these bodies are ready to enter this field and with a little hope of encouragement would do so.

We should find no difficulty in giving leadership in a great cause. But our pulpits are silent and, I submit, it is chiefly for one reason. We are timid. We are not sure of our ground. We need further enlightenment ourselves. We need decisions on a variety of individual cases. Surely it is not beyond our schools of theology to provide us with what is necessary to enter upon a work so important and so urgent.

In all that is said regarding the prevalence of greed there is the fundamental mistake, very commonly made, of identifying this disposition with the few, with multi-millionaires and those who have become possessed of immense wealth. That it has become pratically universal is much nearer the truth. The real evil is not that a limited number control untold wealth but that unlimited grasping has become the prevailing feature of business and professional life.

Just because so many are involved, governments will not attempt to cope with it. The public man who should have the courage to propose effective checks on widespread profit-taking and excessive charging would soon see the end of his political career. The numbers antagonized would show their power at the next general election. It is an evil for

whose correction democracy proves absolutely incompetent. Most probably we shall not see legislation enacted against profiteering in any country where lawmakers hold office at the will of a popular vote. Premier Mussolini in his administration has established a Department of Profits, to deal with this evil. We do not hear of parliamentary government following his example, however convinced said governments may be of the effectiveness of the measures he has taken. Very likely this explains why during all these long months governments have been found so helpless in their attempts to relieve the acuteness of prevailing financial evils.

For all these reasons it would seem that the Church alone can do anything in the matter. That the Church can, none of us have any doubt; that we through whose energies and activities the Church must act have as yet attempted but little, we must realize.

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## PARISH ORGANIZATION IN GERMANY AND HOLLAND.

The ecclesiastical law directs in canon 470 of the *Codex Juris Canonici* that the parish priest of each parish keep a certain number of pastoral records, such as a register of baptisms, confirmations and marriages, a register of deaths and the Liber de statu animarum (a survey of the parish). The four first mentioned books very likely do not differ in the German parishes from those of other places and have not been changed with the years. But this is not true of the survey of the parishioners. The Council of Trent declared it to be a divine commandment that every parish priest know his parishioners, a statement which has been crystallized in the canon just referred to. A method of parish record-keeping has been adopted in Germany which suits conditions there.

In Catholic rural parishes with less than 1000 souls, where the majority are Catholics, the keeping of a so-called family record is found quite sufficient. It should be made up in such a manner as to show at first glance the history of the family as to its moral and economic conditions and its contacts with the parish priest. In large cities and in parishes with an

interdenominational and fluctuating population, card records are kept. A uniform card system has been introduced which can be procured from the Cologne Bureau of Church Statistics.[1] In large cities the record keeping is done and help is given in the pastoral ministry by paid professional parish workers, the so-called "Gemeinde- oder Pfarrhelferin," who are trained specially for this task at the Freiburg School of Charity (Katholische Gemeindehelferinnenschule, Freiburg, Breisgau), and who are in charge of many other duties as parish workers and members of the Lay Apostolate. The funds to pay the salary of the parish worker are included.

Besides the parish records, which will be explained later on, most large parishes in German dioceses keep the following records:

1. *A List of Converts,* in which all conversions are registered, by name, profession, residence, date and place of birth, the church where the baptism was performed, former denomination.
2. *Register of Perverts,* with an exact record of apostacies from the Church, etc.
3. *A Register of First Communicants,* stating the name, date and place of birth, and date of First Holy Communion, in chronological sequence. Boys and girls are registered apart and according to the alphabet. If possible the standard in school is noted, and the name of the teacher who gives religious instruction.
4. *The Chronicle of the Parish,* which is not only of present value but is of importance for the coming generations as well. In this Chronicle all noteworthy events which concern the life of the parish are recorded; the erection of ecclesiastical buildings and repairs to them; the establishment of the parish, the names of the different parish priests and their life career, the names of the church trustees and church wardens, teachers and other church employees; jubilees in the parish and the names of the jubilarians, information about society activities and parish organizations, religious orders, especially church functions (such as missions, retreats, festivals, etc.).

[1] Zentralstelle für kirchliche Statistik, Koln. R.H. Marzellenstrasse 32.

Ecclesiastical statistics of the past year are added to this report at the end of each year.

5. *An Inventory Record,* in which all real estate and movable property and funds, especially the inventory of the church, are registered.
6. *A Register of Donations.*

These further records are also kept by the parish secretariate:

(a) *Journal,* in which all correspondence and documents are entered.

(b) *Treatment Record,* listing certain conferences with personal notes, which cannot be entered in the card record.

(c) *Sodality Record,* in which the members of the different sodalities are registered giving the day of their reception and of their resignation.

(d) *Archives of the Parish,* a collection of ecclesiastical books, documents, and deeds, which are kept in a safe at the rectory.

(e) In addition to the archives there is the Registry of the Parish, arranged according to general phases of management, finances, social organizations, etc.

At the beginning of every year each German parish has to give an account (statistical) of the past year, in which, besides stating the number of Catholics and non-Catholics in the parish, further information is conveyed; for instance—

total number of families belonging to the parish;

number of Catholic marriages;

number of mixed marriages;

number of marriages not witnessed by a Catholic priest;

number of divorced couples;

number of children: (a) of Catholic parents,
(b) of mixed marriages (whether father or mother is a Catholic);

number of fallen-aways and apostates who have left the church entirely (whether men or women, married or unmarried);

number of converts, whether men, women, etc.;

number of baptisms, marriages, church burials, Communions, First Communions, Easter Communions, school children, etc.

The card index (card record) is one of the exterior methods of the modern parish office. It contains a list of all the members of the parish.

The card index serves the purpose of coördinating necessary information about the entire parish, in order to keep in touch with every parishioner. This card index contains all information concerning births, weddings, the number of children, etc. A difference is made between Main cards and Secondary cards. The main cards consist of the Family Record (according to a model card which has been in use since 1920), a card record of the unmarried listing those who are single. Next in importance is the *Street card record*. Each house gets a separate card.

Secondary cards are kept, in addition to those mentioned above, to register mixed marriages, weddings not made before a Catholic priest, guardians with their wards, Catholic charities, converts, perverts, fallen-away Catholics, membership in societies, library of the Lay Apostolate, the work of the parish visitor, etc.

A well kept parish card record is a necessary means for the cure of souls and for the lay apostolate in modern large cities and in industrial districts. This record gives the distribution of Catholics throughout the parish, according to their residence. The work is usually attended to by professional parish workers, but it can be supplemented by voluntary workers, who try to keep the parish secretariate informed of births, baptisms, marriages, removals, etc. Special forms serve for this informatory work. The parish card record is of utmost importance to keep in touch with new-comers and with those moving into another parish, with Catholic societies, Catholic newspapers and many other tasks of Catholic Action and Catholic charities, especially in the care of the religious education of children and first communicants, of destitute mothers, for the protection of Catholic families, etc. The necessary information is given to the rectory (parish secretariate) in

Germany, usually by the police authorities (registration offices) in case of removals and by the registration office concerning marriages, births, deaths, etc.

The German episcopate has authorized the parish secretariates and rectories to get the necessary information from the registration offices regularly. All professional as well as voluntary workers are bound in duty to fulfil these tasks in the service of the parish record with zeal, conscientiousness, punctuality and discretion.

The parish records represent the religious life of a parish and give knowledge of the whole situation in the parish. They are an indispensable tool in pastoral ministry and create, in spite of all the difficulties of modern social life, a spirit of union and fruitful activity within the entire parish.

A correspondent sends me the following information from Holland.

Those who have studied Catholic activities there are in admiration at the perfection to which their organization has been brought. Of course, the Catholics of Holland enjoy the advantages and facilities which come from the fact that the country is small, communication very rapid, the population homogeneous in language, race and tradition. Add to this that the Catholics are a strong minority and have the stimulus which arises from living in the midst of a non-Catholic population.

My correspondent says that the typical parish in Holland is divided into districts, and that every assistant priest has a district assigned to him. This district may be composed of 400 or 500 families and the priest in charge of it is expected to visit them regularly. He keeps a record book in which he makes notations in answer to the following questions:

> Which of the members of the family have made their Easter duties?
>
> Are all the children baptized and confirmed, and which ones have made their First Holy Communion?
>
> Do the children go to Catholic schools?
>
> Was the marriage of the parents properly solemnized?
>
> Are Catholic papers read in the household?

Do the men of the family belong to Catholic organizations?

In addition to this, however, Catholic Population Bureaus are maintained in different places. These Bureaus send out every month to every parish within the region which they serve, a complete list of all the Catholic families which have moved into or moved out of the respective parishes.

No one who is acquainted with the conditions in our country can fail to deplore the immense losses to the Church, especially among our young people, which come from a lack of some such system.[2] Of course, here the problem is much more difficult of solution than in a small and homogeneous country like Holland. But the magnitude of our problem, and the vast losses to the Church which are resulting from delay in its solution, are surely motives for discussion and effort at this time.

EDWARD F. GARESCHÉ, S.J.

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## FACULTIES BY MEMBERSHIP IN PIOUS UNION OF ST. JOSEPH'S DEATH.

*Qu.* In what manner have the faculties given to priest members of the Pious Union of St. Joseph's Death been affected by the recent decree in effect 1 April, 1933, from the Sacra Poenitentiaria Apostolica?

*Resp.* (1) We must bear in mind canon 10 of the Code, which reads: "Leges respiciunt futura, non praeterita, nisi *nominatim* in eis de praeteritis caveatur." In the decree above mentioned (published in this REVIEW, June, 1933, p. 618) no reference is made to the past. It is obviously intended only for the future. Hence priests who had obtained faculties through the Pious Union prior to 1 April, 1933, still retain them, each and all as heretofore, *until* and unless an official opinion from the Sacred Congregation shall ordain otherwise by new decree or decision.

(2) The Pious Union can no longer delegate to priests the faculty to attach the Apostolic Indulgences to religious articles;

[2] See ECCLESIASTICAL REVIEW, August, 1932, "A Uniform System of Parish Organization"; also *Social Organization in Parishes*, Garesché.

nor the indult of a privileged altar; nor the faculty to attach indulgences to rosaries (*coronas*) of any kind whatsoever.

(3) The decree does not mention the faculties to bless and clothe in the various scapulars; to bless and bestow the St. Joseph's Cord. Hence, unless officially countermanded, these faculties remain.

(4) Priests who desire any of the faculties heretofore obtainable from the Pious Union must apply, through their Ordinary, to the Sacra Poenitentiaria Apostolica.

The indulgences, both partial and plenary, granted to members for praying daily for the dying, and for actively aiding the spread of the Pious Union, etc., remain in force and are in no way affected by the new ruling under discussion.

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## PROOF OF DEATH OF HUSBAND OR WIFE.

*Qu.* At times persons who want to marry admit they had been married previously but are not able to present evidence of their previous partner's death. Is there any substitute for, say, a death certificate to establish the freedom of such persons to marry?

*Resp.* The constant teaching of the Church is that marriage is indissoluble and that those who are bound by the bond of a previous marriage cannot validly marry another (canon 1069 § 1). Once a marriage has been entered into, the Church forbids a new marriage before it is proved in a legal manner and beyond doubt that the previous marriage was either invalid or was dissolved (canon 1069 § 2). The most usual cause dissolving a previous marriage is death. While the Church esteems chaste widowhood very highly, she nevertheless recognizes the liberty of the widowed party to rewed (canon 1142). However, in order to forestall remarriage of the one party during the other's lifetime, she has ever been very strict in demanding convincing proof of the latter's demise, even when the former is in good faith and personally convinced of his freedom. Experience has, however, taught the Church that there are times when for one reason or another direct proof of the one party's death cannot be obtained. For these cases when several positive and negative indications concur, they might also produce a moral certainty upon which the surviving party could be admitted to a new marriage.

The rules for both cases were laid down in an instruction issued by the Holy Office in the year 1868.[1]

I. DIRECT PROOF. Ordinarily, direct proof of the death of one of the parties is obtainable and then no other may be accepted.

1. *Documentary Evidence.* A duly authenticated death certificate issued by the pastor, hospital, army or (when an ecclesiastical certificate cannot be obtained) even of the civil government of the place where a person died, will establish full proof of his death and is always to be preferred.

2. *Proof by Witnesses.* When it is impossible to obtain documentary proof, the testimony of two witnesses who are above suspicion and testify of their own personal knowledge, and whose testimony is in agreement, will suffice, especially if they are related or were otherwise closely associated with the deceased on a journey, at work, in the army, and the like evidence.

3. At times, if only one witness can be found, his testimony may be admitted as sufficient, if he is above all suspicion and provided moreover either (a) that circumstances tend to confirm his words or, in the absence of such indications, provided (b) that there is nothing in his testimony that it is not consistent or entirely probable.

4. There are cases in which the witnesses do not testify of their own knowledge, but of what they had heard from others *tempore non suspecto,* i.e. before the relict was contemplating a new marriage; these latter, however, may have died or disappeared and cannot be questioned: in these instances the testimony from hearsay may be admitted if the report is in harmony with all the known circumstances or at least with the most important of them; it will then produce a prudent conclusion that the party who disappeared is really dead.

II. PRAESUMPTA MORS CONJUGIS. If a married person has completely disappeared, his absence—no matter how long pro-

[1] *Fontes,* n. 1002. It was reprinted in *Acta Ap. Sedis,* II (1910), 199-203. It is also printed *in extenso* in Gasparri, *De Matrimonio* (nova editio ad mentem C. I. C. [(Vatican City): Typis Polyglottis Vaticanis, 1932], allegatum IV, vol. II, pp. 428-431. It is practically summarized by Ayrinhac-Lydon, *Marriage Legislation* (new ed., New York: Benziger Brothers, 1932), pp. 132-134.

tracted without any direct or indirect word from him—does not alone suffice to constitute proof of his death. This is true even if, e.g. he were declared legally dead: such a declaration by the civil court may be used to settle, say, an inheritance; but it would carry no weight toward the Church's granting his partner permission to remarry.

Here it is in place to warn pastors not to be satisfied with the statements of the parties who desire to marry. Non-Catholics do not take this matter so seriously as the Church requires and even some Catholics employ tricks to deceive the pastor, as not a few priests have learned to their grief.

If no direct evidence as outlined in the preceding is obtainable, the question of the dissolution of the marriage may be settled by appeal to conjectures, presumptions, indications and circumstances; these are carefully gathered and are weighed, whether they are more or less convincing or more or less related to the fact of the person's death. They may then lead to a prudent decision with the greatest probability or moral certainty that he is really dead. The Holy Office has proposed several points which will enable one to establish this reasonable presumption.

(a) *As to the person himself.* His relatives, friends and other intimate associates should be questioned about his religious and moral character, and his love for his wife or vice versa; whether he had any reason to abscond, whether he owned property or expected any from his relatives and the like; whether he left with the approval of his wife, or vice versa, and relatives; what was his age and the condition of his health; whether he wrote home and from where, whether he spoke of returning; etc.

(b) *Reasons to explain his absence.* If he left for military service, the officers should be asked what they know about him, whether he took part in any battle, whether he was captured by the enemy, whether he deserted, whether he was appointed to hazardous duties, etc.

If he undertook a business trip: whether he had to undergo serious dangers on the journey, whether he went alone or with others, whether the place of his destination was visited by war, famine, or pestilence.

If he went on a sea voyage: investigation should be made as to the port from which he sailed, as to his companions, as to his destination, the name of the ship, its captain, and whether the ship suffered shipwreck; whether the firm which sold him his ticket paid its price, etc.

(c) *Rumors of his death should be traced.* If possible, two trustworthy witnesses should testify whence they learned of the rumor, and what was its basis; whether it was believed by the prudent majority, and what they themselves think of it; and finally whether the rumor might not have been started by interested parties.

(d) *Advertising in newspaper* should also be resorted to, unless prudence advise otherwise.

(e) After the manner of the Sacred Congregation the Ordinary should weigh all that can be learned of the case, and consult theologians and canonists: then he should decide whether there is certainty that the missing party is really dead and the survivor may safely proceed to a new marriage. For cases where the Ordinary does not feel satisfied with the proofs to declare the marriage dissolved, he is directed to refer the case to the Sacred Congregation of Sacraments, which now is competent in cases of this kind.

The Code does not explicitly refer to the above instruction of the Holy Office. Nevertheless it must still be considered the one safe guide in this procedure. And as a matter of fact the Congregation did follow this procedure as late as 18 November, 1920.[2]

For certain recent catastrophes the Holy Office has issued special instructions which at first sight might seem to mitigate the above. In reality, however, they conform in essentials with it.[3]

The above instruction of the Holy Office can safely be followed by Ordinaries in deciding the presumed death of

[2] *Acta Ap. Sedis*, XIV (1922), 96-97.

[3] Regarding Italian soldiers who took part in the battle of Adona cf. S. C. S. Off., decree, 22 July, 1898—*Acta Sanctae Sedis*, XXXI, 252; regarding Russian soldiers who had disappeared after the battle of Mukden during the Russo-Japanese war, cf. S. C. de Sacr., 16 December, 1910—*Acta Ap. Sedis*, III (1911), 26-29; for those of whom all trace was lost after the earthquake of Missina, the procedure outlined by the Holy Office in 1868 was to be followed. Cf. S. C. de Sacr., 12 March, 1910—*Acta Ap. Sedis*, II (1910), 196-199.

soldiers who did not return from the World War. For though all the armies endeavored to keep complete records of all soldiers, facts prove that they sometimes failed—a condition not to be marveled at. An army certificate of death will ordinarily suffice to permit a widow to remarry. Where the army records are not clear, the case can be resolved in the manner outlined above.[4]

## PASTOR'S RIGHT TO DISPENSE FROM ABSTINENCE.

*Qu.* Can a pastor in virtue of canon 1245, § 1 dispense from abstinence in the following cases:

1. May he serve meat to his curates (at the principal meal, if they are not excused from fasting) on Saturday of Ember week in view of the fatigue of the Sunday ministry? If so, is it because the curates may be considered as workingmen, and therefore in view of the indult in favor of workingmen they may eat meat once on these days, or is it solely because of the fatigue of the following day?
2. May the pastor do so on the eve of Christmas and for the same reason?
3. And if so, what if the vigil of Christmas happens to fall on Friday?
4. May a pastor dispense a religious order priest who is assisting for these days?

*Resp.* Undoubtedly the faculty of a pastor, granted in canon 1245 § 1 and limited though it be, must be considered ordinary, just as are the faculties granted him in canons 1044 and 1045.[1] Even so he cannot dispense validly without a "just and reasonable cause," which must be at least probable, even though not certainly sufficient (canon 84).

1. There certainly are instances in which the protracted sessions in the confessional on Saturdays and vigils with the prospect of the strain of the following day's work suffice to justify a dispensation from fast and abstinence or from one or the other on Saturday or the vigil. On such occasions, the

[4] Cf. L. Kaas, *Kriegsverschollenheit und Wiederverheiratung nach staatlichen und kirchlichen Recht* (Paderborn; Ferdinand Schöningh, 1919). For European civil law: W. Ursprung, *Verschollenheits- und Todeserklärung* (Aarau: H. R. Sauerländer & Co., 1918.

[1] Cf. Gasparri, *De Matrimonio* (ed. nova ad mentem C. I. C. [Vatican City]: Typis Polyglottis Vaticanis, 1932), n. 402.

pastor will act within the powers granted him by canon 1245 § 1 if he dispenses himself and his assistants.

The occupation of priests is not of a kind that would warrant classifying them as "workingmen" (*operarii*).[2] If it were under this heading that priests are excused from abstinence, they would not be excused from abstinence on vigils falling on Friday, which is not embraced in the indult. Moreover it would not fall within the province of the pastor to determine whether or not the indult is to be extended to the priests of his household; only the bishop could do so.

2. The same reasons that would justify a dispensation on Ember days, would warrant it on the vigil of Christmas. It is true, as our inquirer observes, that the indult granted to our Catholic soldiers and sailors does not exempt them from abstinence on the vigil of Christmas. But there is a special reason for this. That indult releases them from abstinence throughout the year: the few days to which that concession does not extend is no doubt intended to keep before their eyes the obligation which rests upon Catholics but from which they are released; whereas the power of pastors extends to dispensing "in particular cases and for a just cause" whenever those cases arise and the just cause is present.

3. The obligation of abstinence is no greater on Friday than on other days when it is prescribed. It is true that such general indults as the one in favor of workingmen in this country do not as a rule release from the precept of abstaining from flesh meat on Friday. The reason is that, where the indult does not release entirely from that commandment, the Church prefers to dispense for other days rather than for Friday. But where in individual cases sufficient reason for a dispensation exists, it can be granted also for the Friday abstinence.

4. Canon 1245 § 1 empowers the pastor to dispense his parishioners (and this will include his curates) wherever they may be and moreover non-parishioners who happen to be in his parish. In virtue of this extension of his power to non-parishioners he could also dispense a religious who, e.g., is

[2] Cf. "Who are the Workingmen Benefited by the Indult regarding the Law of Abstinence?", ECCLESIASTICAL REVIEW, LXXXII (1930), p. 295-301.

assisting in the parish for the day, but only from the common law of fast or abstinence (cf. canon 620). The pastor cannot dispense from a precept of the rule or constitutions to which the religious is bound. But in the circumstances the religious would no doubt be excused even from the precept of abstinence imposed by his rule or constitutions, at least if there were no provision of fare made for him.

In how far may a pastor dispense in the above cases? There are parishes in which the work on Saturdays or on vigils of feastdays and on Sundays or feastdays is so light as scarcely to justify a dispensation from fast or abstinence or from both on Saturdays and vigils. On the other hand there are numerous parishes where the work is so arduous that undoubtedly there would be reason for dispensing. Add to this that not a few priests suffer so much on these days owing to the condition of their health that the dispensation may be a decided relief for the individuals. Is it advisable for a pastor to dispense in all these cases? Abstracting from these latter cases where the dispensation is—one might almost say—mandatory, zealous priests will not dispense or expect a dispensation, respectively. They would rather bear the burden from which they might justly be released by dispensation but which does not take a serious toll. "Omnia mihi licent, sed non omnia expediunt" (I Cor., 6: 12). In view of the long fast for Mass on Sundays or feastdays, a dispensation from the precept of fast on Saturdays and vigils will be granted more readily.

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## SUPERIORESS RECEIVES PROFESSION.

*Qu.* Recently, when receiving the renewal of temporary vows of sisters of a congregation of diocesan right, I noticed that their formula had been changed, so that it no longer read "to the representative of my Ordinary", but "to the delegate of the prioress general".

Furthermore, I had been told by the local superior that their mother general had stated that it was not necessary for the priest receiving the renewal of temporary vows to receive delegation from the bishop.

My understanding of the matter is that a public vow is received in the name of the Church, and consequently can be received only by one having jurisdiction. I also understand that women are in-

capable of possessing or delegating such jurisdiction. Can the prioress general receive vows? If not, how can she delegate someone else to do so? Nor does it appear from the circumstances that the bishops in whose dioceses these sisters reside, have given a blanket jurisdiction to whomsoever the prioress general may nominate. In fact the request came from the local superior.

Will you please enlighten me on these points?

*Resp.* Canon 572 § 1 n. 6 ordains that for validity of every profession it must be received by the legitimate superior, according to the constitutions, either personally or through another. This rule holds for every religious profession whatsoever. Besides its being the making of vows, profession is also a bi-lateral contract in virtue of which the one making profession devotes himself to the institute and the latter receives him into its membership, conferring upon him at the same time certain rights in return for his service. Such contract is by its very nature entered into by the institute itself, which is represented by that superior whom the constitutions of the institute designate.

It is true that the vows must be received in the name of the Church, since they are public (canon 1308 § 1). But this acceptance of profession is not an act of ecclesiastical jurisdiction, but of dominative power. If this acceptance were an act of ecclesiastical jurisdiction, the profession in institutes of men which are not clerical exempt would also have to be received by the local Ordinary. But (if it happens at all) it is certainly not usual that the latter receives such profession.

It is quite generally the practice for the local Ordinary or his delegate to preside at all professions in institutes of women. Is this required for validity of the profession? It is here necessary to distinguish. If the constitutions designate the general or provincial superioress or the delegate of either as the one to receive the profession, then the presence of the local Ordinary or his delegate is not required for validity of the profession. If, however, the constitutions or the formula of profession laid down in them prescribe that the profession be made into the hands of the local Ordinary, then he will be empowered to receive the profession. This, however, is not by reason of his office but in virtue of delegation. This is the explanation given by the Pontifical Commission for the

Authentic Interpretation of the Canons of the Code. It had been asked whether in case the constitutions ordain that he receive the profession, he is to be considered to be the "legitimate superior according to the constitutions to receive the profession, of whom canon 572, § 1, n. 6" treats. The Commission replied that he was the one to receive the profession "as having a legitimate mandate".[1] It is therefore only in institutes whose constitutions authorize the local Ordinary or his delegate to receive the profession that the presence of the one or the other is required; and then not in virtue of his episcopal jurisdiction but in virtue of the permanent authorization given him by the constitutions.[2] But this authorization is then so exclusive that, unless the Ordinary or his delegate receives the profession, the vows will be invalid, since the one authorized by the constitutions did not receive them.[3] But if the constitutions do not require the presence of the local Ordinary or his delegate, but prescribe the making of the profession into the hands of the superioress or her delegate, then she is the superioress or his delegate[4] who is competent to receive the profession; and, if she does so without the presence of the local Ordinary or his delegate, her course is both valid and lawful.[5]

[1] "Cum in constitutionibus quarumdam Congregationum Religiosarum iuris pontificii in formula professionis nulla fiat mentio Antistitae, sed tantummodo Episcopi vel eius delegati, quaeritur:

"1° An Episcopus vel eius delegatus in casu habendus sit legitimus Superior secundum Constitutiones ad professionem recipiendam, de quo in can. 572, § 1, n. 6.

"Resp.: Ad 1um. Affirmative, tamquam habens legitimum mandatum."—Pont. Com. ad C. C. Authentice Interpr., 1 March, 1921, III—*Acta Ap. Sedis*, XIII (1921), 178.

[2] T. Schäfer, *De Religiosis*, (2. ad., Münster i. W.: Aschendorff, 1931), p. 443-444, where he says: "Cum professio religiosa sit negotium propriis internis Superioribus reservatum, Episcopus vel eius delegatus non agit nomine proprio, sed nomine Superiorissarum, tamquam habens legitimum mandatum." Cf. Vermeersch-Creusen, *Epitome Iuris Canonici*, (2. ed., Malines: H. Dessain, 1924), I, 383; L. Fanfani, *De Iure Religiosorum*, (2. ed., Turin: Marietti, 1925), p. 273; F. Schönsteiner, *Grundriss des Ordensrechtes*, (Vienna: L. Auer, 1930), p. 358; P. Maroto, "Annotationes", *Comment. pro Rel.*, II (1921), 162-164.

[3] E. J., "Réception de la Profession", *Revue des Communautés Religieuses*, VIII (1932), 109.

[4] She could authorize the local Ordinary to receive the profession in her name. Cf. S. Goyeneche, "Consultationes, 5A", *Comment. pro Rel.*, IX (1928), 38-39.

[5] Cf. the authors cited above, note.

It will be noticed that the declaration of the Pontifical Commission speaks of institutes of pontifical right. But the best authors all agree that this same rule holds also for institutes of diocesan right. If their constitutions require that the bishop receive the profession, they will have to be made in the presence of him or of his delegate; but if they prescribe that the profession be made to the superioress, she may validly and lawfully receive. For the same reasons as were presented above in regard to institutes of pontifical right apply with equal force to institutes of diocesan right.[6]

Therefore in the case presented by our inquirer the superioresses were correctly informed and proceeded entirely within their rights.

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## MASS WINE TREATED WITH RAISINS.

*Qu.* According to decrees of the Sacred Congregation of the Sacraments it is permissible to treat native wine with raisins in order to sweeten it and increase its alcoholic content, but not beyond a certain percentage. Do you know what quantity of raisins should be used for, let us say, a ten-gallon barrel of native sour wine? How long should the raisins be left in the wine? Again, what assurance have we that raisins (so-called dried grapes) have not been artificially treated, thus injecting, possibily, a foreign substance into them?

*Resp.* It was not the Sacred Congregation of the Sacraments that issued the decision in question. That is beyond its competence. While this is not directly a matter of faith, it is so intimately bound up with it that the matter belongs to the sphere of the Holy Office.[1]

This latter Congregation under date of 25 June, 1891, issued the following rescript:

" Quum difficile sit meracum emere vinum in Europa, et difficilius adhuc illud pretio haud modico comparatum in Sinas transvehere quin in via fraude adulteretur, iam abhinc pluribus annis tutius nec non facilius missionariis huius Vicariatus visum est vinum pro Missae sacrificio in hac ipsa regione confici. Uvae vero quas in

[6] *Ibidem.*

[1] Can. 247 § 1; can. 249 § 1; cf. Pius X, const. *Sapienti consilio,* 29 June, 1908, I, 1°, 1. 5.; 3°, 1.—*Acta Ap. Sedis,* I (1909), 9-10.

septentrionalibus sinensis imperii partibus reperire est, sacchari quantitatem nimis exiguam continent; ex quo fit ut vinum ex his ad sacrificium Missae expressum alcoolis portionem infirmam tantum habeat, et propterea vix incorruptum asservari possit, attentis praesertim diuturnis intensisque aestivi temporis ardoribus corruptioni quam maxime faventibus. Tollitur incommodum obtineturque vinum tuto servabile, nec non oculis, gustui olfactuique haud ingratum, si centum libris uvarum mox contusarum addantur decem librae *sacchari ex canna* (idest est planta graminea, botanice *saccharum officinarum,* gallice vulgo *canne à sucre* nuncupata) haecque massa deinde more solito fermentetur. Quae cum deferbuerit, ex centum libris massae (novem sacchari libras iuxta exposita continentibus) obtinentur sexaginta septem vini librae, quae ut ex calculo chimico coniicere licet, practice ad summum quatuor libras cum dimidia (id est circiter quintam decimam ponderis totalis partem) alcoolis ex saccharo geniti continent. Aliis verbis supradicta operatione obtinetur vinum ex vite verum, cuius centum partes sex vel septem alcoolis heterogenii seu non ex vite producti admixtas habent. Quam praxim eo libentius retinuimus quo maior in dies evadit nobis impossibiltas spiritum vini (alcool) ex vite genitum comparandi. Nunc autem, aliquo exurgente dubio, humiliter quaeritur:

" 1. An haec praxis ad obtinendum vinum pro Missae sacrificio tuta sit. Si negative:

" 2. An valida?

" 3. Quid si huiusmodi vinum adhibitum fuerit in Missis *ex iustitia*?

" R. Vino pro sacrosancto Missae sacrificio addendum potius esse spiritum seu alcool qui extractus fuerit ex genimine vitis, et cuius quantitas una cum ea, quam vinum de quo agitur naturaliter continet, haud excedat proportionem duodecim pro centum. Huiusmodi vero admixtio fiat quando fermentatio sic dicta tumultuosa defervescere inceperit; et ad mentem:

" La mente è che non potendo i missionarî procurarsi da loro stessi lo spirito di vino distillandolo dal vino del paese, facciano venire dell'uva passa e ne estranggano il vino, oppure mescolino l'uva passa coll'uva del paese facendola insieme fermentare. Quoad praeteritum vero acquiescat, facto verbo cum SSmo."—S. C. S. Off., 25 June, 1891—*Fontes*, n. 1138.[2]

[2] *Fontes,* n. 1138. Cf. S. C. S. Off., 5 Aug. 1896,—op. cit. n. 1182. In a certain case the Propaganda, on 11 November, 1892, did indeed permit the addition of 5 kilos of sugar to 100 litres of must (cf. Rudolph Fattinger, *Pastoralchemie,* [Freiburg i. B.: Herder & Co., 1930], p. 60). This, however, is a private rescript in which the circumstances are not detailed, but may have been unusual; and it ought not to be followed, except perhaps in very extraordinary conditions.

The Ordinary had related that, owing to its low alcoholic content, wine indigenous to his vicariate could scarcely be kept; that this defect was overcome by adding cane sugar to the crushed grapes in the proportion of about ten to one; he then asked the Holy Office about the validity of this wine as matter for consecration. It is evident that this addition of cane sugar, to promote fermentation, is unlawful, since wine made in this manner is not strictly *vinum de vite*; and if the proportion were larger, the wine would be *materia dubia* or even *invalida*. That is probably the reason why the Holy Office did not directly answer the questions asked, but suggested a better solution of the difficulty. It directed that it were better to add *grape alcohol* to the wine just before fermentation ceases.[3]

If genuine grape alcohol cannot be procured, it might be distilled from raisins, but either process requires a good knowledge of wine-making and should not be undertaken except by an experienced wine-maker. The other expedient is much simpler and does not require any special experience, viz. that of mixing raisins with indigenous grapes to make a wine with a stronger alcoholic content. What proportion of raisins should be used? There is no reason to consider this question; for wine made from raisins is *materia valida et licita*,[4] and it makes no difference in what proportion the raisins are added to the grapes.

Our inquirer seems, however, to labor under a misapprehension regarding the time when the raisins can or should be added. The decision of the Holy Office refers to adding the raisins to the grapes before the latter ferment, so that both grapes and raisins pass through but one process of fermentation. The method that our inquirer speaks of, viz. of adding the raisins to the fermented wine, appears, to say the least, impractical; for the improvement of the wine can result only from the fermentation of the raisins. The present writer lays no claim to a knowledge of wine-making, but it may be doubted whether the raisins added to the wine after the latter's fermentation has ceased will cause new fermentation; or, if so, whether the result will be as satisfactory as by the other

[3] Cf. S. C. S. Off., 30 July, 1890, 5 August, 1896—*Fontes*, n. 1125, 1183.

[4] Cf. "Mass Wine Made from Raisins", ECCLESIASTICAL REVIEW, LXXXIV (1931), 194-195.

method of stimulating fermentation of the grapes by adding the raisins before the grapes begin to ferment.

There does not seem to be much reason to fear adulteration of raisins. It may be doubted even whether they are coated with sugar; and synthetic raisins have not yet made their appearance.

## COPE USED AT BENEDICTION.

*Qu.* Is it allowed to give Benediction after late Mass on Sunday vested in chasuble instead of cope?

*Resp.* If the Blessed Sacrament is to be exposed without Benediction immediately after Mass, the celebrant retains the chasuble, provided it be not black, and takes off the maniple. But if Benediction is to be given at once, the chasuble should be replaced by the cope. The cope and stole used for Benediction should be white (S.R.C., 3697 ad 12).

When Benediction immediately follows solemn Vespers, the cope used at Vespers is retained, with a stole of the same color.

## AN UNRUBRICAL ALTAR.

*Qu.* We have an altar with three gradines or steps. On the first gradine stand four large candles, two on either side of the tabernacle. We always thought that it conformed to the laws of the Church. A clerical friend, however, tells us that it is not a rubrical altar.

Would you kindly tell me what the Church orders in regard to altars? Is it contrary to Church law to have more than one step or gradine on the altar?

*Resp.* It is not contrary to Church law to have more than one gradine or step, back of the *mensa* or altar properly so-called. This is the unqualified assertion of Fortescue, edition of 1930, toward the end of page 6: "Often at the back of the altar, on either side of the tabernacle, there is *one or more raised steps* on which the candles or vases of flowers are placed. These are the gradines."

The following rules given by Fortescue and other liturgists, according to the "Rubricae Generales" and the "Ritus celebrandi Missam," do not seem to have been carefully enough

observed by the designer of the altar in question. "On the altar stands a *cross sufficiently large* to be seen by the celebrant and people. It should stand in the middle of the large candlesticks, its base as high as these, and *the entire cross* itself higher than the candlesticks. . . . The high altar of a church will normally have *six larger candlesticks* with candles, and in front of these two or four smaller ones. These smaller candlesticks, which are used for private Masses, are not a part of the normal furniture of the high altar and it is better to remove them when the Mass is over."

## NO FUNERAL MASS ON FEAST OF SACRED HEART.

*Qu.* Funeral Masses are prohibited on all primary feasts of the first class that are celebrated throughout the whole Church. Since the Feast of the Sacred Heart has been raised to that rank, being in the same class with Christmas, are funeral Masses now prohibited on the Feast of the Sacred Heart also? The books I have consulted on this point were all published before this feast was raised in rank.

*Resp.* Funeral Mass is prohibited on the Feast of the Sacred Heart. Most of our ordos are careful to notify priests of this. See the ordo printed in Baltimore by John Murphy Co., last lines of page 190: "Per octavam Sacratissimi Cordis prohibentur Missae privatae votivae et de Requie, praeter Missam exequialem praesente corpore; quae tamen cras et ipsa prohibetur." These last words mean: "which funeral Mass itself is forbidden to-morrow," i.e. on the feast day of the Sacred Heart.

This rule is to be found in all recent manuals of liturgy, v.g. Wuest-Mullaney's *Matters Liturgical,* edition of 1931, page 163, eighth line; Wapelhorst, edition of 1930, page 88, first paragraph; Fortescue, edition of 1930, page 445, first line.

## PRAYERS AFTER LOW MASS WHEN CELEBRANT IS ALONE.

*Qu.* May I ask your opinion through the REVIEW on the following point which has come up for discussion recently?

The prayers, "three Hail Marys, etc." ordinarily said after low Mass are to be recited with the people, or, as I recall having read, at least with the server. Suppose a priest who has been celebrating Mass at a side altar of a church or a chapel, or even at the main

altar, but at a time when no one is present, finds that his server has left him when the time for reciting these prayers has arrived. Must he under these circumstances remain at the altar until he himself has recited the prayers, or may he recite them to himself while he returns to the sacristy?

*Resp.* It is true that the three Hail Marys and the "Hail, Holy Queen," ordinarily recited after low Mass, should be said with the people, or at least with the server. But when it is difficult to comply with this regulation, it ceases to oblige: "Lex non obligat cum tanto incommodo." If the server is away and there is nobody in the church able or willing to answer, the priest himself should say the prayers, before leaving the altar.

# Ecclesiastical Library Table

## RECENT THEOLOGY.

As was expected, the one hundredth anniversary of the Oxford Movement is furnishing the occasion for a prolific output of literature, emanating from both Catholic and Anglican sources, and dealing with the various historical and theological aspects of that unique upheaval in the bosom of the Established Church of England which made straight the way to Catholicism for thousands of sincere seekers after truth. The more common Catholic view of the doctrinal status of the present-day "Anglo-Catholics"—who regard themselves as the lawful successors of Newman and Pusey and Ward and Keble of a century ago—is forcefully and succinctly expressed by the Rev. Joseph Keating, S.J., in *The Month* for January and by the Rev. F. R. Hoare in *The Tablet* for 21 January, 1933. These writers are one in affirming that the modern "Anglo-Catholic" movement is utterly distinct, both in aim and in method, from the Tractarian movement of 1833. Father Keating states that the Tractarians of old, whatever their views about the Church of Rome, wished to revive in the Church of England the idea of a teaching authority in religious matters, and to assert the spiritual independence of the Church in regard to the State. But the Anglican Church of to-day is essentially Erastian, and the "Catholic" party is deeply infected with Modernism. Accordingly, instead of the Oxford Movement having transformed Anglicanism, it is Anglicanism that has transformed the Oxford Movement. The earlier and the later Tractarians are poles apart in their attitude toward Church authority and the Sacred Scriptures, in their conception of faith, and in their notion of the Church.

Father Hoare does not hesitate to declare that of the two forms of Christianity now existing in England outside the Catholic Church—Evangelicism and Anglo-Catholicism—the former is the nearer to Catholicism, "because the part is nearer to the whole than the imitation is to the reality". To try to approach the Catholic Church by adopting particular doctrines or practices is not to approach her at all, but to adopt the inheritance of Protestantism, private judgment.

A more sympathetic attitude toward the Anglican Church of to-day is taken by Dom Fabian Pole, O.S.B., in the *Downside Review* for January 1933. He believes that the spirit of the original Tractarians is still bearing fruit in the devout lives of many members of that communion. "The Oxford Movement has lasted now a hundred years," he says, "and the last page of its history has not yet been written."

Two French works by the Abbé Georges Coolen—*Histoire de l'Eglise d'Angleterre* and *L'Anglicanisme d'Aujourd'hui*[1]—exhibit a comprehensive understanding of the true conditions in the Established Church of England—and in this respect they offer a striking contrast to the views of many Continental Catholics, who are wont to put the Anglican Church on a par with the schismatic churches of the East.

The Anglican side of the matter is presented by the Rev. W. J. Sparrow Simpson in *The History of the Anglo-Catholic Revival from 1845*.[2] On the whole, the work is accurate in its presentation of facts, though in some instances its interpretation of them is defective. Thus, Dr. Simpson implies that the condemnation of Anglican Orders by Pope Leo XIII was the result of pressure from English Catholics rather than the inevitable consequence of a thorough historical investigation conducted by a scholarly and unbiased commission. Again, when Dr. Simpson opines that Newman would not "secede" if his lot were cast in the Anglican Church of to-day, he is evidently unaware of the process of thought that led the illustrious Oxford don into the Catholic Church.

An even more ungracious statement is that made by Dr. F. L. Cross in his monograph on Newman, one of a series of Anglican *Lives of the Tractarians*.[3] Dr. Cross contends that it was not so much because of an intellectual conviction of the truth of Catholicism as because of chagrin resulting from the condemnation of Tract 90 by the bishops of the Establishment that Newman "went over" to Rome.

An interesting psychological problem is presented by that small group of Anglicans who acknowledge the primacy of the Holy See, yet remain outside the gates of the Church,

[1] Bloud et Gay, Paris.
[2] London, Allen and Unwin, 1932.
[3] London, Philip Allan.

striving for a corporate "reunion". This attitude is well exemplified in the pamphlets *What do the Celtic Churches Say?* and *What does the Anglo-Saxon Church Say?*[4] by the Revs. S. M. Harris and J. G. Morton Howard respectively. The purpose of these two brochures—the first two of a series of *Oxford Movement Centenary Tractates*—is to prove that the pre-Reformation Church of Great Britain acknowledged the supreme jurisdiction of the See of Rome. A similar admission of fundamental Catholic principles is the dominant note in *The Necessity for Catholic Reunion* by the Rev. T. Whitton, M.A.[5] Although he is not entirely clear, the writer seems to regard the Catholic Church alone as the true Church of Christ. He affirms that, "if an Anglican is convinced that the Roman Church is the true Church, he is bound to join her at once, on her terms, without waiting for concessions".

There is another group of Anglicans who, while doing much to counteract the modernistic spirit of their denomination by upholding unequivocally the Divinity of Christ, nevertheless exhibit a virulent hostility toward Catholicism. An example of this attitude is found in *The Fool Hath Said*[6] by the Rev. Cyril Alington, headmaster of Eton, who is exceedingly reckless in his charges against the Church.

The subject of Anglican Orders is, of course, being brought to the fore again. Under Anglican auspices a brochure has been published containing the Latin and English text of Pope Leo's Bull *Apostolicae Curae,* together with the reply given shortly afterward by the Anglican bishops. It is to be regretted that the pamphlet does not contain also the rejoinder to the latter issued by the Catholic Bishops of England. The Rev. J. G. Morton Howard, mentioned previously, has published an open letter to his "Brethren of the Roman Catholic Church," defending the validity of Anglican Orders. In *The Tablet* for 29 April, 1933, the Rev. Dr. E. Messenger gives a succint and lucid reply to this letter. To Mr. Howard's assertion that the decision of Leo XIII was not infallible, Dr. Messenger rejoins that, although theologians do not agree as to exactly how far papal infallibility extends in the declaration

[4] London, Talbot and Company.
[5] London, Williams and Norgate.
[6] London, Longmans.

of dogmatic facts, nevertheless Pope Leo's own words attest that it was his intention in the *Apostolicae Curae* to use the utmost authority he possessed in this matter, and to deliver a final judgment, settling absolutely the grave question involved. To Mr. Howard's charge that the decision passed in the famous Gordon case, adjudicated by the Holy See in the early part of the eighteenth century, was based on erroneous data, Dr. Messenger replies that, although some of the petitions and published accounts bearing on the case were inaccurate, yet the decision of the Holy Office was motivated by evidence that cannot be questioned. Finally, in an endeavor to answer the chief objection to Anglican Orders — that the original Edwardine Ordinal lacked in the form a sufficient expression of the order being conferred—Mr. Howard argues that the prayer, "Almighty God, giver of all good things," which contains explicit mention of the particular order being given, sufficiently determines the specific meaning of the sacramental form. To this, Dr. Messenger rejoins that the prayer in question, although in the old Ordinal it was more closely connected with the form of the priesthood than it is nowadays, has always occupied the same place in the consecration of bishops —namely, before the examination of the candidate, and consequently before the beginning of the consecration proper. It is therefore separated too far from the imposition of hands with its accompanying words to constitute with them one sacramental sign. And since an unbroken series of validly consecrated bishops is essential to the transmission of Orders, Anglican ordinations can be proved to have been null and void since Elizabethan times, even irrespective of the intrinsic merits of the rite used in conferring the priesthood.

In *The Tablet* for 17 June, Mr. Howard promises to reply. It will be interesting to see what counter-attack he can bring against Dr. Messenger's scholarly article.

Another ingenuous phase of modern Anglicanism is presented by the earnest efforts being made by certain members of that communion to effect some manner of *rapprochement* with the schismatic churches of the Orient. In the course of the years 1930 and 1931 a number of doctrinal discussions were conducted by a commission representing the Anglican and Orthodox churches. A detailed account of the religious prob-

lems dealt with in these sessions is given by the Rev. B. Leeming, S.J., in the *Gregorianum,* 1932, IV. There was manifest on the part of the Anglican representatives a pathetic eagerness to set forth the most Catholic interpretation of their creed, with the result that some of their assertions certainly fail to express correctly the belief of the greater part of the members of the Church of England. Thus, to the query of the Oriental patriarch, whether the Anglican Church believes that the consecrated elements contain the real Body and Blood of Jesus Christ, and whether the real presence is regarded as remaining after the Communion, the unqualified answer of the Anglicans was, " Certainly ". On the part of the Eastern delegates there was an unconcealed wariness. Apparently they were distrustful of the reply of the Anglicans regarding the doctrine of the Holy Eucharist, for they requested a more authoritative and clearer answer on this tenet. As to the acknowledgment of Anglican Orders by the Orthodox Christians, concerning which one hears so many conflicting statements, Father Leeming furnishes the information that the Synod of Alexandria has recognized them, but the Pro-Synod—wider in the scope of its representation—has not yet pronounced on this question.

A monumental contribution to the theology of the Church is the two-volume work of the Rev. E. Meersch, S.J., *Le Corps Mystique du Christ.*[7] It is an exhaustive study of the sources and of the development of the doctrine that the Church is the Mystic Body of Christ. Even in the Old Testament, the author finds this doctrine prefigured. In the New Testament it appears especially in the parable of the vine and the branches, proclaimed by the Master on the eve of His Passion, and in the sublime sentences of St. Paul. In the early centuries, however, this doctrine remained undeveloped, propounded only implicitly in the doctrines of the Church's unity and unicity. The development of this truth was initiated by St. Augustine, and under the influence of medieval Scholasticism it gradually attained to a wondrous beauty and depth. The core of this doctrine is the idea of Life communicated by Christ to those that abide in Him.

[7] Louvain, Museum Lessianum, 1933.

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[7] Louvain, Museum Lessianum, 1933.

One of the admirable features of Father Meersch's work is a detailed history of the original schema "De Ecclesia Christi" drawn up by the theological advisers of the Vatican Council, and containing a full account of the doctrine of the Mystic Body.

An article entitled "The Syllabus," by Professor Alfred O'Rahilly, in the *Irish Ecclesiastical Record* for January, is of special interest to Americans, because it was originally intended as a reply to attacks issuing from the United States. The writer points out that the Syllabus of 1864 was not an original pronouncement, nor did it emanate directly from the Pope, but it was simply a subject-index of previous papal pronouncements, compiled by private theologians and sent to the bishops by Cardinal Antonelli, at the behest of Pope Pius IX. Then, in a brief survey of the propositions most frequently impugned, Professor O'Rahilly shows how necessary it is, in order to understand their meaning, to have a good knowledge of Catholic theology and of ecclesiastical terminology, as well as a wide familiarity with the circumstances surrounding the original pronouncements. For example, the principle involved in the condemnation of proposition 80—"The Roman Pontiff can and ought reconcile himself and come to terms with progress, liberalism and modern civilization"—can be grasped only by a perusal of the papal allocution *Jamdudum cernimus* of 1861.

*Le Sens Chrétien et la Maternité divine de Marie au 4me et 5me siècles de l'Eglise,*[8] by the Rev. P. Clément, C.SS.R., describes the crystallization of the doctrine that Mary is truly the Mother of God, that took place in the early centuries of Christianity. Long before the Council of Ephesus, the term "Theotokos" in reference to Mary was in common usage; and when Nestorius impugned this prerogative of Our Lady, there was a storm of protest from the faithful. Father Clément's little work is illustrative of the important part that can be played in the development of a doctrine by the *sensus communis* of the laity. He even believes that the universal acceptance by the faithful of a doctrine as a revealed truth suffices

[8] Bruges, Beyaert.

to render the article definable as a matter of faith, irrespective of theological arguments.

Some theologians hesitate to concede to the Blessed Virgin the title of Coredemptress[9] A vindication of the use of this title, from the pen of the Rev. C. Dillenschneider, C.SS.R., appears in the *Ephemerides Theologicae Lovanienses,* 1933, II. His article is in the form of a commentary on the teaching of St. Alphonsus in respect of the use of this term and of the doctrine it embodies. Strange to say, the Saint never designated Mary as Coredemptress in his masterpiece of Marian theology, *The Glories of Mary.* This omission Father Dillenschneider ascribes to the caution that Alphonsus had to exercise because the royalist censors of Naples were infected with the Jansenistic tendency to minimize the prerogatives of the Mother of God. However, in other writings of the Saint, published outside of Naples, Mary is unhesitatingly called the Coredemptress of the human race. An analysis of the writings of Alphonsus shows that he visualized the Blessed Virgin as coöperating in the work of man's salvation not only by obtaining graces for mankind through her intercession, but also by having concurred positively in the actual accomplishment of the Redemption nineteen centuries ago. Mary's concurrence consisted principally in accepting the office of the Mother of the Redeemer, in uniting her merits with those of her Son, and in enduring an interior martyrdom for our salvation on Calvary.

A scholarly article on the revealed sources of the doctrine of the virginal conception of Christ is contributed by the Rev. J. M. Vosté, O.P., to the *Angelicum,* 1933, II. He compares the accounts of this miracle given by Matthew and Luke, and shows that they are independent in origin and therefore mutually confirmative. They contain no contradictions, but narrate different aspects of the same event. Luke recounts the conception of Christ from the standpoint of His Mother, while Matthew presents it as described by St. Joseph.

Questions connected with the doctrine of divine grace have formed the subject of numerous recent writings. An historical study of the teaching of Peter Lombard on this matter

[9] E. g. Pohle-Preuss, *Mariology,* p. 122.

—*Die Gnadenlehre des Peters Lombardus* [10]—by the Rev. J. Schupp, gives an interesting description of the undeveloped state of the theology of grace in the early Scholastic age. For example, the Master of Sentences was unaware of the distinction between actual and sanctifying grace, and in treating of predestination he denied the universality of God's salvific will.

The Rev. A. Landgraf, in the *Zeitschrift für Katholische Theologie,* 1933, II, gives a detailed account of the various Scholastic views concerning the economy of grace in the Old Testament. The problem facing the schoolmen was the reconciliation of certain apparently contradictory statements of St. Paul regarding the justifying power of the Mosaic law. Thus, the Apostle asserts that the doers, not the hearers, of the law shall be justified (Rom. 2: 13); yet he also states that man is not justified by the works of the law (Gal. 2: 16). Among the many theories excogitated by the Scholastics to solve this problem, the most acceptable solution is that proposed by Peter Lombard—that the law gave commandments tending to justification, but the grace to observe these commandments was given, not by the law itself but by faith in the future Redeemer. It was from this principle that the Scholastics deduced their conclusion that the sacraments of the Old Covenant gave grace only *ex opere operantis,* whereas the Christian sacraments confer their effects *ex opere operato.*

The Rev. W. Lurz in *Adam Tanner und die Gnadenstreitigkeiten des 17 Jahrhunderts* [11] has given us an historical study of an important epoch in the theological discussions on grace. The controversies with which the work is concerned, however, are those among the different Molinistic schools of the seventeenth century rather than those between Thomism and Molinism. Dr. Lurz extols the part taken in those spirited discussions by the Jesuit theologian, Adam Tanner. Still, it is doubtful whether or not the basic principle of the system defended by Tanner in his *Theologia Scholastica*—that God predestines His elect *ante praevisa merita* to glory and to a corresponding degree of efficacious grace—will ever again find favor with many of the advocates of Molinism.

[10] Freiburg, Herder, 1932.

[11] Breulau, Müller und Siefert, 1932.

The paradoxical theory that Thomism was initiated by Scotists has been broached recently by the Rev. Dr. H. Schwamm in his treatises *Magistri Joannis de Ripa, O.F.M., Doctrina de Praescientia Divina,*[12] and *Robert Cowton, O.F.M., über das Göttliche Vorherwissen.*[13] From a thorough study of the unedited works of certain Franciscan theologians of the fourteenth century Dr. Schwamm has reached the interesting conclusion that they taught that God foresees future contingent things, including human acts, in His predetermining decrees — a doctrine that is usually believed to have been elaborated by the adherents of Thomism. Furthermore, Dr. Schwamm contends, these Franciscan doctors believed they were propounding the doctrine of Scotus.

It is a commonly accepted doctrine among modern Catholic theologians that apart from a special revelation no one can have strict certitude that he is in the state of grace; yet few are aware of the lengthy controversies that were waged concerning this matter in the Council of Trent. This is the subject of an article by the Rev. H. Huthmacher, S.J., in the *Nouvelle Revue Théologique* for March 1933. Some of the Fathers of the Council, particularly the Scotists, believed that a person can have absolute certainty that he has been justified, especially after receiving the sacraments. However, it was incumbent on the Council to condemn the Lutheran tenet that man is justified by a firm assurance that he is justified. Father Huthmacher narrates how, by declaring that one cannot have the certainty of faith "cui non potest subesse falsum"[14] that he is justified, the Council finally succeeded in rejecting the Protestant doctrine without condemning any Catholic view.

What constitutes the grace of a priestly or religious vocation? The classical work on this subject is undoubtedly *La Vocation Sacerdotale* by Canon Lahitton, the first edition of which was highly praised by a commission appointed by Pius X in 1912 to examine the work, and which has recently been reëdited.[15] This work proposes, as the formal element of a

[12] Rome, Gregorian University, 1930.
[13] Innsbruck, 1931.
[14] Denzinger, *Enchiridion*, n. 802.
[15] Paris, Beauchesne, 1932.

priestly vocation, the call of the bishop, and teaches that an interior attraction to the priesthood is not necessary on the part of the cleric, but on the contrary nothing else is required in the ordinand, that he may be rightly called by the bishop, save a right intention and suitability for the clerical state. However, theologians still dispute whether there is such a thing as a special divine vocation—an extraordinary grace, over and above the aforesaid right intention and suitability, by which God summons individually those whom He wills to be priests or religious. The affirmative opinion is defended by the Rev. James Green, C.SS.R., in the *Irish Ecclesiastical Record* for February, 1933. In support of this view Father Green adduces the authority of St. Alphonsus, and also several recent ecclesiastical pronouncements which seem to imply that prior to the call of the bishop or of the religious superior a special divine call must be had by the candidate to the priesthood or to religion. Thus, the Instruction of the Congregation of Religious of 1 December, 1931,[16] obliges clerical novices before taking their temporary vows to testify that they are convinced they have a vocation to the religious and clerical state. Father Green believes therefore that vocation is a special grace, granted to relatively few persons, not directly perceptible, but revealed with probability by the presence of a right intention and suitability, although the candidate cannot be sure of its existence until he has been called by the bishop or the competent religious superior.

The opposite view is sustained by the Rev. John Blowick in the May and June issues of the same periodical. These articles are a summary of the ideas developed by Father Blowick in his recent work *Priestly Vocation*.[17] He maintains that there is no special grace of vocation prior to the bishop's call, in the sense affirmed by Father Green. Suitability and the right intention, he says, without any special divine invitation, are all that are required that one may lawfully be called to the priesthood or to the religious state; and it is to these two qualifications alone that the ecclesiastical pronouncements refer when they speak of a vocation prior to the call of the lawful authority. Furthermore, Father Blowick argues, this was the view sustained by St. Alphonsus.

[16] *Acta Apostolicae Sedis*, Vol. 24, p. 79.
[17] Dublin, Gill and Son, 1932.

Of course, as the Rev. Dr. J. Cartmell points out in the June issue of the *Clergy Review,* the answer to this question is dependent on the problem as to the nature of efficacious grace. Those who believe in divine predestination to grace *ante praevisa merita* logically hold that certain chosen persons receive special graces directing them to the priesthood or to the religious life antecedently to their own free choice. However, as Dr. Cartmell remarks, even according to those systems that reject the motion of such divine predetermination, there would seem to be a divinely directed *leading* of certain ones to the higher states of life by graces, not different in nature from others, but different in God's intention, in that they are destined to prepare the individuals concerned for the priesthood or for the religious state.

An article on " The Last Supper and the Council of Trent " by the Rev. W. O'Connor of Dunwoodie Seminary, New York, which appears in the *Clergy Review* for April, should prove most helpful toward settling a controversy that has been going on for a considerable time. One of the chief objections urged against Father De la Taille, S.J., who in his *Mysterium Fidei* contends that the Last Supper and the death of Christ on the Cross concurred to form only one sacrifice, is the charge that the Tridentine decree on the Mass [18] distinguishes two distinct sacrifices offered by Christ, the first in the cenacle, the second on Calvary. The conclusion reached by Father O'Connor, after an examination of the various views expressed by the bishops of Trent regarding the relation between the Supper and the Cross, is that the decree in question was intended solely to assert against the Reformers that the Last Supper, as the inauguration of the Mass, bore a sacrificial character, and so the pronouncement was couched in terms sufficiently broad not to reject either the view that the Supper and the Cross were two distinct sacrifices or the opinion that they constituted only one sacrifice.

An attractive idea, pertinent to sacramental theology, is developed by the Rev. R. Graber in *Die Dogmatischen Grundlagen des Katholischen Action.*[19] The theme of this little

[18] Denzinger, 938.

[19] Augsburg, Haas und Grabheer, 1932.

work is, that the sacrament of Confirmation is preëminently the mainspring of Catholic Action. The idea is not original, as it was broached two years ago by Father Umberg, S.J., in his booklet *Der Ritterschlag zur Katholischen Action.* At times Father Graber is inclined to overemphasize the importance of Confirmation, as when he states that with this sacrament the Church as a supernatural society stands or falls (p. 45).

In his most recent work, *L'Eglise et la Remission des pechés aux premiers siècles,*[20] the learned French Jesuit, Father Galtier, grapples with the knotty problem of the administration of Penance in the early Church. This work is specifically a reply to the assertions of certain modern scholars, such as Dr. Poschmann in his *Die Abendländische Kirchenbusse am Ausgang des Mittelalters,*[21] to the effect that in the early centuries it was generally believed that the absolving power of the Church extends only to ecclesiastical censures, and also that in the primitive Church throughout European countries only public Penance was administered, private Penance not being introduced until about the seventh century by the zealous Irish missionaries who evangelized the Continent.

Father Galtier's book is divided into two parts. The first is devoted to proving, by a thorough presentation of documentary evidence from Hermas to Gregory I, that sacramental absolution was always regarded as a divinely granted pardon of sin, and not merely as a release from ecclesiastical censure or as a declaration that the sinner's expiation was sufficient to obtain for him God's forgiveness. The second part aims at demonstrating that private Penance was known and practised, simultaneously with public Penance, in the early centuries of the Christian era. However, this statement must be understood properly. Public Penance—the only type designated as "Penance" in the ancient writings—was the liturgical ceremony by which a person was affiliated with those members of the Church who were excluded from the sacraments and separated from the rest of the faithful at public worship until they had made the requisite satisfaction and had received a

[20] Paris, Beauchesne, 1932.

[21] Cf. ECCLESIASTICAL REVIEW, Library Table, June, 1931, p. 644.

formal reconciliation. This reconciliation, according to Father Galtier, embraced sacramental absolution, as well as release from canonical penalties—and in this he differs from those theologians who hold that sacramental absolution was imparted to the public penitents before they had made atonement. However—and this is his chief contention against Dr. Poschmann—side by side with this normal procedure of public Penance, in certain cases sacramental absolution was given without the sinner's being obliged to joint the public penitents; and this can be correctly designated as private Penance. For example, this was the ordinary procedure with the dying, at least subsequently to the Council of Nice; and on other occasions, at the discretion of the bishop, this private Penance was sometimes granted even to persons guilty of very serious crimes. Thus, gradually the way was opened to the custom of entirely omitting the public satisfaction, which eventually became the regular method of administering the sacrament of Penance.

In an appendix, Father Galtier collates historical data to prove that the bishop whose leniency in imparting absolution to sinners aroused the bitter animosity of Tertullian in his heretical treatise *De Pudicitia* (Chap. I) was not Pope St. Callistus, as has been commonly believed, but was some less prominent African bishop—probably Agrippinus of Carthage.

Theologically, the views of Father Galtier are preferable to those of Dr. Poschmann. However, the historical evidence adduced by the latter constitutes a potent argument for at least certain features of his theory, as is admitted by so competent a critic as Archbishop Sheehan, writing in the *Australiasian Catholic Record* for April 1933. It is to be hoped that future researches in the writings of the early ages will afford a more definite and satisfactory solution of this vexed question.

The first volume to make its appearance of the "Heythrop Theological Series," undertaken by the English Jesuits, is *Christian Marriage* by the Rev. George Joyce, S.J. One could write at great length on the merits of this work—it is a veritable mine of theological, canonical and historical lore. To cite but one point with which few are familiar, Father Joyce recounts the introduction into England in the seventh

century of the custom of granting divorces under certain conditions, through the influence of Theodore, the Greek archbishop of Canterbury (p. 337).

Father Joyce believes that under the Old Law polygamy and divorce were merely tolerated by the Almighty, and not positively permitted by divine dispensation, as is commonly held by modern theologians (pp. 273, 570). He explains the Church's power to require the presence of a priest for the validity of the marriage by the hypothesis that the Church has received from Christ the right to determine specifically the matter and the form of the sacrament of Matrimony and in the case in question she employs this right by determining the presence of an authorized priest as an essential element of the sacrament (p. 129). The chief difficulty of this explanation is that it seems inadequate to account for the extension of this power to the non-sacramental marriage of a baptized person with one who is not baptized. The better theory would seem to be, that the marriage contract, being intrinsically ordained to the common good, needs for its validity the sanction of some public authority. Now, the competent public authority over the marriage of two baptized persons is the Church, because their matrimonial contact is also a sacrament. When only one of the parties is baptized, the Church possesses the same power over the contract, because it is a *res sacra* of one who is subject to ecclesiastical jurisdiction. According to this hypothesis the invalidating power exercised by the Church in establishing essential conditions for the marriage is directly concerned with the contract, and only indirectly with the sacrament, when this exists.

An interesting question in line with this last case is discussed by the Rev. W. Onclin in the *Ephemerides Theologicae Lovanienses,* 1933, I. Has the Church the exclusive right to establish diriment impediments for the marriage of a baptized person with one who has not received Baptism? Many theologians answer with an unqualified affirmation. For, they say, while the State has the right to lay down conditions for the validity of a marriage of two unbaptized persons, the marriage in question, because of the baptismal character of one of the parties, is entirely under the jurisdiction of the Church, which alone is empowered to legislate regarding the validity of the

contract and the hability of the persons.[22] A different view is defended as probable by Father Onclin. While the marriage itself is subject to the Church, he says, yet the hability of each party is to be determined by his or her legitimate public authority, Church or State respectively. Accordingly, the marriage would be invalid if the unbaptized party were subject to a diriment impediment established by civil legislation; and in such a case the Church could not grant a dispensation. We may note in passing that the same view is upheld by Cardinal Gasparri in his latest edition of *De Matrimonio,* n. 256,[23] and also by the Rev. J. Linneborn in his recent *Grundriss des Eherechts nach dem Codex Juris Canonici.*[24]

The practical conclusion from this opinion would be that in a State where the civil legislation has established certain diriment impediments for marriage—for example, regarding age or color—a baptized person could not contract a valid marriage with an unbaptized person subject to one of these impediments, even though the baptized party fulfilled all the conditions stipulated by the ecclesiastical legislation.

We note new editions of Diekamp's *Katholische Dogmatik nach den Grundsätzen des Heiligen Thomas* (Münster, Aschendorff, 1932), and of Bartmann's *Lehrbuch der Dogmatik* (Freiburg, Herder, 1932).

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*Mount St. Alphonsus, Esopus, N. Y.*

[22] E. g. Wernz-Vidal, *Jus Matrimoniale,* n. 52.

[23] Vatican Press, 1932.

[24] Paderborn, Schöningh, 1933.

# Criticisms and Notes

**THE PASSION AND DEATH OF OUR LORD JESUS CHRIST. By the Most Reverend Alban Goodier, S.J. New York: P. J. Kenedy & Sons. 1933. Pp. xiii+425.**

"Of making many books there is no end." So runs the verse in Ecclesiastes. It is not a condemnation of all books; rather it is an invitation to seek those in which true wisdom may be found. While the modern market may be surfeited with much that were better unwritten, the haunter of bookshops finds now and then something that suits his heart's desire.

Of the books on Christ, many were better unwritten. Not all that bear the title convey the truth. Many of them cause us to turn away with regret. But here also, as with books in general, it were wise to scan carefully the authors instead of the titles. By following that method discerning lovers of truth have, in recent years, learned to stop and examine any book that has come from the pen of Archbishop Goodier. His name has been synonymous with power—power of even diction, of spiritual penetration, of vivid portrayal of the heart and mind of the God-Man. A few years ago he gave the world his *Public Life of Our Lord Jesus Christ*, in which emphasis was placed on the Humanity of Christ. Now he has added to those two volumes a treatise on the *Passion*.

A reviewer should not do much more concerning this treatise than simply say: *read it*. The subject is too holy, too full of pathos, too poignant in appeal to be brought within the limits of a cold, measured analysis. He whose tomb is still "guarded by love" did not measure His own love.

However, it is necessary to assure the reading public that Archbishop Goodier's achievement is not "just another book". In reality, it is different; it may be epochal. Fouard is handy for beginners and for notes and details; Didon still repays study because of some gems of psychological insight; LeCamus is unequalled for his union of the scientific and the devotional; Papini turned back the scoffers in the post-war period; Fillion and Grandmaison meet the critics and expose their false assumptions. But the Catholic market lacked a Life that is built on the personal and the devotional approach, that would set out to nourish and not to prove. Archbishop Goodier has supplied the need. He writes not alone for those who wish truth to be clothed in an attractive style, but for those who love Christ; he writes not for the critic or the skeptic, but for the Catholic. He dallies not on the meaning of the letter

but searches for the spirit of the words of Christ. He has brought the Catholic reading public back to the normal Catholic approach, the approach of St. Jerome, St. Bernard, St. Francis of Assisi, St. Teresa of Avila. It is an approach that accepts Christ in all the power of His Humanity as well as in His Divinity. Anxiety to prove the Divinity of Christ has resulted in too many writers and too many teachers neglecting that truly Catholic group who accept Christ, who do not ask for proof but only for the "words of eternal life".

In his manner of arrangement, Archbishop Goodier has returned to a method followed by many of the Fathers in their sermons. It may be termed the assemblying method. He makes numerous texts focus on one text or event. Just as giant searchlights from different directions will bring their rays to bear upon one point in the night sky to expose the hidden airplane and follow it in its movements, so the author of this study on the Passion continues his former method of bringing, from all sections of Scripture, relevant texts to throw their light on the particular text or event and thus to reveal its full significance. Each event is seen in the light of prophecy and in its relation to the whole panorama of the Scriptural account. It is high artistry. It is the fruit of long years of meditation on all that the Bible says in regard to the God-Man.

It is in their accounts of the Eucharist and the Passion that Catholic writers are at their best. Many non-Catholic writers have touched golden chords when describing events prior to the Last Supper. They have given evidence of insight and sympathy and reverence, and have contributed much to the understanding of the background of the scene. But for nineteen centuries Catholics have gone deep into two great mysteries—the Eucharist and the Passion—Christ's love for human beings and Christ's sufferings for those whom He loves. It is not surprising, then, that a Catholic writer should have produced a book in which the heart of Christ is revealed as nowhere else in literature outside the fold and, in fact, seldom within the fold, except in the writings of the saints.

The style is worthy of the subject. At points it is sublime, it catches the pathos of the scene and often reaches a sort of heavenly strain; and then there will be a drop, as if from exhaustion at the height that was reached. It is impossible to select favorite passages. Each reader will have to do that for himself. But certain parts are treated in a manner that is striking, for instance, some of the character studies (p. 75), the analysis of St. John's treatment of love and the "life" (118-135), the description of Divine forgiveness (335-36), the humanness of Christ's love (350-51), the loneliness of Christ (356-362). The author fulfills capably his purpose of

showing the true manhood of Christ. Sometimes he falls behind Bishop LeCamus in objective analysis of persons and events. Perhaps Edersheim (a non-Catholic but a Christian Jew) and LeCamus present a better analysis of the mystery of Judas. Again, the reviewer feels that the frequent repetition of the term "bribery of love" at the Last Supper is not a happy choice. But diversity of opinion in these matters amounts to little so long as the underlying purpose of promoting love of the Person is achieved. The real intent of this review is to convince the reader that this is more than "another book". Its importance lies in the impetus it will lend to the movement among Catholics themselves to maintain the age-old tradition of love of the Humanity of Christ together with the Divinity and to enter into the meaning of Christ's love for us and His suffering for us.

**THE ART OF LIVING WITH GOD. By Joseph F. Busch, Bishop of St. Cloud. Benziger Brothers, New York. 1933. Pp. 219.**

Hundreds of books have been written about this art of arts. Like an ancient masterpice, the art is ever old but ever new; its beauty and truth are inexhaustible and never fade. This is one art about which there can be nothing subjective. The norm for judging it is clearly and succinctly laid down by no other than Christ Himself. It is in order to help us to realize the objective reality and truth and beauty of this art of arts that Bishop Busch has written this book. In fifteen chapters he clearly and succinctly explains the life of grace, how it is inaugurated by Baptism and strengthened by the other sacraments. But man must coöperate with this grace. Hence coöperation with grace is the theme which underlies this practical exposition of the channels through which God's grace comes down to us.

The author considers also the various states and agencies bound up with the development of the Christian character: the Church, the Religious Vocation, the Communion of Saints, the Kingdom of Christ the King, etc. Naturally, a book so broad in scope and treatment, yet so compact and provocative of thought, should appeal to those who are interested in the development of their own spiritual life. The list of questions at the end of the book (pp. 207-219) will make a good examination of conscience for the individual interested in his own spiritual well-being, and will be an invaluable help for those who care to use this book as a supplementary text in the Religion class.

**DOCUMENTA ECCLESIASTICA CHRISTIANAE PERFECTIONIS STUDIUM SPECTANTIA. Josephus de Guibert, S.J. Rome. 1931. Pp. xv+562.**

Joseph de Guibert, S.J., well known for various works on mystical theology and professor at the Gregorian University in Rome, has published a companion volume to Denziger's *Enchiridion*. In the language of to-day we should term it a source book for the history of ascetic and mystical theology, giving the documents in the original languages: Greek (but accompanied by a Latin translation), Latin, French and Italian.

The documents are prefaced by historical notes and often by valuable bibliographical references. American theologians will feel a certain sense of satisfaction in the fact that Guibert points out that the *Damnatio sic dicti Americanismi* had nothing to do with Father Hecker or his works but with the discussion which went on in France following upon the French translation of Father Elliott's life of Father Hecker.

Guibert's *Documenta* extend far beyond lists of condemned propositions and give long extracts from papal documents and decrees of councils that concern the spiritual life of the clergy, religious and laity. It provides a most valuable source of information for anyone working in the field of ascetic and mystical theology. It is to be hoped that priests will make use of it to work up instructions on the spiritual life " secundum mentem sanctae matris ecclesiae ".

**THE GREAT COMMANDMENT OF THE GOSPEL IN THE EARLY CHURCH. By the Most Reverend Amleto Giovanni Cicognani, D.D. Translated in Italian by the Rev. Joseph I. Schade, S.T.L. John Joseph McVey, Philadelphia, Penna. 1933. Pp. xvi+368.**

One of the most effective forms of apologetics is to tell not only what Christianity is but what Christianity does. One expects that there should be visible evidences of the effect of Christ's teaching on those who embrace it. The essence of Christ's ethical message was the law of love. Archbishop Cicognani in *The Great Commandment of the Gospel* points out the transformation of thought, behavior and feeling effected by Christianity in the first three centuries. After showing that the law of love is the greatest treasure of Christ's teaching, His Excellency discusses charity as a new way of living. He marshals the texts of Sacred Scripture and the early Fathers of the Church to show a united mind on " the great com-

mandment of the law ". The fruits of charity are discussed in relation to religion, purity, liberty, life, light, joy and fraternity .

In discussing the works of charity, the author points out the ardent love of the early Christians who spend themselves in service of others. He discusses the first religious-social institutes of charity, and shows how the widows, children, prisoners, strangers and those stricken by disaster were the special objects of Christian solicitude in the early days of the Church.

That charity is indispensably united with faith is the theme of the chapter, " The One Church ". In a very scholarly chapter on the origins of the Mass the Eucharist is shown as the center of charity in early Christian life.

We expect, of course that in social as well as individual life, there be a transformation effected by the Christian concept of love. The facts supporting this thesis are brought out by Archbishop Cicognani in the discussion of the family, the relationship between master and servant, the obligation of loving our enemies, and the prayerful solicitude for the dead. Moral obligations of charity are emphasized in the chapters on " Detraction ", " Correction ", and " Forgiveness ". The work closes with an exposition of " Eternal Love ".

This essay is, among other things, a source book for students of sociology and it is based upon research into original documents. It is to be hoped that some scholar will continue the thesis adopted by Archbishop Cicognani and show the transformation effected by Christianity in the Middle Ages, and that, most important of all, one of our modern writers will analyze human needs of our own day and discuss them in relationship to what Christianity is now doing. While truth exists in and for itself, the social apologetic is keen strategy in our day when many people are " truth-blind " and must look at truth marginally, or, in other words, must see it only in its effect upon human life.

Not the least of the attractive points of this work is that it reveals to Catholics in America the qualities of mind and heart of the Apostolic Delegate recently designated by our Holy Father to serve the Church in our country. The gracious and kindly personality of Archbishop Cicognani appears in every page of this work.

**THEONAS: CONVERSATIONS OF A SAGE. By Jacques Maritain. Translated by F. J. Sheed. New York: Sheed and Ward. 1933. Pp. viii+200.**

Modern philosophers must have been surprised after they had reached a gentlemen's agreement of non-aggression, to find themselves challenged by a system which they considered dead these many

years. It is no longer fashionable to sneer at Scholastic philosophy as fit only to be mumbled over by doting old monks in out-of-the-way monastic corners. A new and capable group of Scholastic philosophers have risen to the fore and their attitude is unhesitatingly militant. Of these, Jacques Maritain is certainly one of the foremost. One of the very first sentences of his latest book *Theonas* has a hardihood that is almost startling: "This work was composed a dozen years ago. Its intention, or part of its intention, was frankly polemic. I wished to help toward the extermination of certain prejudices, hoary by now and dusty with age, of modern ideology, which I held to be serious obstacles to the progress of the spirit." He then opens his attack on the theories and prejudices which he would exterminate. There is no fury or rage in his method. Instead, with calm philosophic poise, the author has modern philosophy impersonated by Philonous, a kind old theorizer and cherished friend, with whom he argues coolly and amicably.

With this arrangement the work is divided into eleven *conversations*, of which the first three treat of the intellect; the fourth deals with Christian Humanism; the fifth discusses the Theory of Success; the sixth inquires into the Mathematical Attenuation of Time, and here the author examines Einstein's theory of relativity; the last four *conversations* are devoted to various phases of the idea of progress. Although, after the example of Plato, a conversational method is used, the reading is by no means light. The work bristles with Scholastic terms, and the tenuous ideas that impishly play through the words and at times are gone at the end of the sentence, are to be captured, in some cases, only after a second or third reading. The book is one of the first offerings of the New York branch of Sheed and Ward, and has the distinction of having been translated by Mr. F. J. Sheed himself.

**PRAELECTIONES THEOLOGIAE NATURALIS. Cours de Theodicée. Vol. I. De Dei Cognoscibilitate. By Pedro Descoqs, S.J. Beauchesne, Paris, 1932. Pp. vi+735.**

Contemporary philosophy is constantly clamoring for a changed and new concept of the immutable eternal God. Anthropometric and homocentric philosophies, the substitution of democratic for oligarchic and monarchical governments, the dynamic character of the world's progress—all these demand a reinterpretation of the meaning of God in human experience. The Caesars have fallen, says Prof. Whitehead of Harvard, thrones have tumbled and are tottering, it is no longer fashionable to speak of a "Ruler" or "Monarch of the Universe". According to the late William

James, the oligarchic and aristocratic ideas of a former age have ceded to the great democratic urge and impulse. Such notions as "king" must be replaced by "democrat" or "republican". James's God must be one who counts it more to serve than to rule. These, too, are days of fervent patriotism and intense group-spirit, says E. Ames of Chicago. What words are more frequently on our lips than "Uncle Sam" and "Alma Mater"? The God of Mr. Ames is the transcendent idealized spirit of humanity. Again, what is more compelling and universal than the law of evolution? The same particles which at one time form parts of a rose and at another time parts of a mushroom may also be the mother-love that rocks the cradle, or the intelligence of the scientist. Can God Himself be excluded from this law, asks the English savant, S. Alexander? And he offers us the concept of Space-Time harboring in its bosom infinite possibilities of development.

Catholic philosophers have always refrained from associating the immutable and eternal truths of religion with the passing scientific fads of the day. They consider it dangerous to hitch one's chariot to a shooting star, to base their apologetics on the varying versions of the quantum theory. The traditional concept of God, as Père Descoqs so well shows, is no more dependent on contemporary science —whether natural, political or social—than it is on the antiquated science of the ancients. Père Descoqs enunciates this principle clearly in discussing the argument from entropy: "An argument which is based exclusively on scientific hypotheses, which are neither verified nor verifiable, cannot establish an essential thesis of metaphysics such as the existence of God; the necessary cannot be based on the uncertain" (pp. 655-656). The traditional demonstration of God's existence is not scientific but philosophical and metaphysical. It is based on being and on its necessary immutable principles (p. 219). The five theistic arguments can take their *point de départ* from any finite and limited being—whether a stone or an angel—and arrive at attributes which belong only to a subsistent Being. The validity of these arguments is based on the laws of the imperfect and contingent in so far as imperfect and contingent.

Considering the temper of contemporary thought, one cannot but heartily welcome Père Descoqs' masterful and adaptive restatement of the perennial teaching of the Catholic Church. The central section of Père Descoqs' work contains a detailed treatment of the theistic arguments, namely, the impossibility of an infinite regress, and the arguments from motion, contingency, efficient causes, teleology and deontology. The preliminary section deals with the method of theodicy, criteriological principles and presuppositions, demonstrability of God's existence, and the argument from universal con-

sent. In a final and supplementary section the author discusses the "invalid" arguments for God's existence, namely, the ontological argument, the Kantian arguments, the argument from entropy and the arguments from religious experience.

In developing the positive aspect of the various arguments the author is careful to indicate the explanations of many contemporary Scholastics. His work is in a sense an encyclopedia or compilation of the views of recent authors on questions of natural theology. Philosophers and theologians will not always concur with the author in his criticism of these writers. A writer's theory may seem inadequate because it is viewed only partially and under certain angles; but if taken in its *ensemble* it presents a satisfactoy solution of the problem in question.

The author employs two languages throughout the treatise; Latin is used in discussions which deal with matters that are essential, and French is used in the explanatory sections, in historical discussions and in the treatment of minor problems. One cannot but wish that such excellent sections as those on evolution, entropy, and religious experience were available to the English-reading public at large.

The volume carries extensive bibliographies in connexion with each chapter (e. g. pp. 122-124), and is therefore suitable for both student and specialist; the former will find in the author's lucid discussions adequate information on the various phases of theodicy; the latter will have at hand in the bibliographies sufficient indications and guidance in case he wishes to pursue his investigations further and in greater detail. The author quotes many writers, French and English, Catholic and non-Catholic, ancient and modern. However, the names of many contemporary English authors are missing, and the impact of certain contemporary philosophies on the concept of God and on dogma in general is not sufficiently indicated. In the solution of objections the author occasionally uses an exaggerated argumentative form—a form which does not belong to the best Scholastic tradition and which frequently obscures a problem instead of clarifying it.

**LEARNING THE BREVIARY. By the Rev. Bernard J. Hausmann, S.J. New York, Benziger Brothers. 1932. Pp. 179.**

This work, which was written for ecclesiastical students, betrays on the part of the author a strange conception of the average seminarian's ability or inability to learn to read the Breviary intelligently. Taking for granted that the student knows little or nothing of the Divine Office, he explains with great clarity its nature and the divisions of the Breviary. He then gives an exposition of the nature

and content of each individual Hour, with detailed directions as to where the various parts are to be found. This is followed by a general view of the whole Office. In a second part the author takes specimen Offices and recites them part by part with the student, with directive notes accompanying each item. A Dictionary of Terms is included before the opening chapter. Making due allowance for a certain percentage of seminarians who pass through years of college and seminary, taking part in the liturgical functions without ever noticing what is going on under their eyes, we doubt whether such an elementary presentation of the subject was called for. It seems to us to be better fitted for novices who enter the cloister than for theological students.

**L'ORIENT ET NOUS. Essais Divers. Par Leopold Levaux. 1932. Editions de l'Aucam, Louvain.**

Under the general title *L'Orient et Nous*, the Belgian author has written a most needed and remarkable work in two volumes. The first one here presented deals with such topics as China and Catholicism, the religion of Gandhi and of Rabindranath Tagore, and Henri Massis' much discussed *Defense de l'Occident*. Dedicated to Fr. Vincent Lebbe, a Belgian missioner who has devoted the best of his efforts to the cause of the Chinese native clergy, the whole work is a strong plea for a return to the policy of the early Jesuit missionaries who two centuries ago endeavored to plant the Catholic Church deeply in the soil of India and China. The author touches on the Russian problem with the competence of a man who has lived in Russia and the sympathy of a philosopher who dreams of the reunion of Europe and Asia on the grounds of truth and justice and for the good of mankind.

**AMERICAN CHURCH LAW. By Carl Zollman. St. Paul, Minn., West Publishing Company. 1933. Pp. xvi+675.**

This volume, as John McDill Fox, Dean of the School of Law of the Catholic University of America, says in his foreword, will on the whole provide "correct information concerning the relationship of church and state in the United States", and may be the basis for a course in Church Law for seminarians and canon law students. It is a revised and much enlarged edition of the author's *American Civil Church Law* which appeared in 1917 as one of the Columbia University studies in History, Economics and Public Law. The new edition makes a very timely appearance. Not for centuries has the problem of Church and State demanded so much attention in the field

of world politics as at the present. The overwhelming changes of the post-world-war period and the present attempts to adapt fundamental law to new and revolutionary political philosophy have led to the adoption of an attitude on the subject of religion and the Church which, judged by American standards, is subversive of liberty of belief and conscience.

The volume is intended as a digest and symposium for lawyers and clergymen and aims at gathering the most noteworthy court decisions concerning churches and church institutions. The pages of the book offer an available means of studying the legal aspects of the system of separation of Church and State and full freedom of worship, which is not the least of America's contributions to the civilization of the world.

Due to the vast amount of material to be covered, the work is undertaken from the viewpoint of a compilation rather than a systematically developed text. In form and method it is adapted to the needs of the lawyer, but it will necessarily appeal to a much wider circle of readers and will be invaluable to the historian, the student of political theory, and clergymen of all denominations. Some idea of the multiplicity of the difficulties involved in compiling this volume may be gleaned from the fact that the author had to keep in mind the constitutions and the statutory law of the federal government and of all the states, as well as the manner in which these enactments were applied to the innumerable legal problems involving more than two hundred legally incorporated religious bodies and denominations. The work covers, in addition to the law of Church and State, the many problems of internal discipline, property ownership, trusts, and wills.

The author is usually quite objective and impartial in describing legal decisions affecting the Catholic Church. Occasional weakness is shown in the knowledge of historical change and development, in particular of state laws, which leads to unqualified general statements and faulty generalizations. Thus, at page 456, speaking of the tenure of church property by Catholic bishops, he says, "the rule established by the best-considered cases is that the bishop is a mere dry, passive, silent trustee without any interest or power, even though he is a corporation sole". This is clearly not a sound statement of the law. The cases to which he refers from Pennsylvania, Vermont, and Missouri are based upon particular enactments arising out of peculiar local situations. The difficulties which the author sees in the corporation sole during the vacancy of a bishopric are largely without foundation, particularly in view of the supplementary provisions of state codes covering that situation, and the provisions of the canon law.

The work could be improved by a more systematic arrangement. However, apart from these criticisms, the volume is of great value and recommends itself as a rich repository of fact and judicial authority which throws much light on the growth of the complicated system in the United States which has made it possible for religious organizations to pursue their various ends in comparative peace and harmony.

**THE ROMAN PONTIFICAL: A HISTORY AND COMMENTARY. By Dom Pierre de Puniet, O.S.B. Volume I. With an Introduction by Dom Justin McCann, O.S.B. Translated by Mildred Vernon Harcourt. London, New York and Toronto: Longmans, Green and Co. 1932. Pp. xiii+279.**

In THE ECCLESIASTICAL REVIEW for May, 1932, the present reviewer drew attention to the publication during the preceding year of the second and concluding volume of Puniet's important work *Le Pontificale Romain; Histoire et Commentaire*, the first volume of which had appeared during 1930. It is of the latter that the present is a translation, and those acquainted with the original French will feel that full justice has been rendered to it in the English dress. Dom McCann, who translated Roulin's *Linges, Insignes et Vêtements* (English title, *Vestments and Vesture*) contributes a brief introduction. The division into two volumes has been retained in the translation.

Dom Puniet's study, which Dom McCann classes with books which are "at once scholarly and in the best sense popular," has already secured cordial welcome from liturgical students, and the present version will undoubtedly serve to obtain for it a still wider circulation, among those of the clergy who, though not professing to be "liturgists," are nevertheless alive to the importance of liturgical study. It will prove especially serviceable to priests who are called upon to lecture on the liturgy before church societies and similar groups.

It will be observed that the work is called a "History and Commentary". While the historical portion predominates, the commentary receives ample attention and those passages wherein the commentary takes the form of practical advice are especially attractive. Many a priest will find in them reminders of the counsel given in the seminary during ordination retreats, counsel which it will do him no harm to have revived in his memory. That it is imparted sanely and without the slightest suggestion of "pious reflections" will doubtless enhance its value and influence with our priests. The volume is divided into two parts. In Part I, "His-

torical Introduction", Chapter I treats of the Sources of the Pontifical, Chapter II of the Leonine and the Gelasian Sacramentaries, Chapter III of the Roman *Ordines*, Chapters IV and V of the Roman Pontifical from the medieval experiments in England, France and Italy to the final revision under Benedict XIV. In Part II there are nine chapters, the first covering Confirmation and the rest Orders (including Tonsure and the Minor Orders). Speaking of the effects of Confirmation the author does not mention the theory that that sacrament confers the "sacerdotium," which St. Peter ascribes even to lay Christians (1 Pet. 2:9). The treatment of Orders is very full and the dogmatic questions involved, such as the *forma* of the Priesthood, are briefly but adequately presented.

The second volume of the translation, corresponding to the second volume of the French original, will cover the remaining parts of the Pontifical. When the second volume of Andrieu's *Les Ordines Romani du Haut Moyen Age*, containing the texts, appears, students will have a fairly complete textual appartus to use with the present work. It may not be amiss to add here that a Latin commentary on the text of the Pontifical is now being written by a scholarly priest in Brazil and may be looked for within the next two years.

**THE LIFE OF THE CHURCH. Pierre Rousselot, S.J., L. de Grandmaison, S.J., V. Huby, S.J., Alexandre Brou, and M. C. D'Arcy, S.J. Lincoln MacVeagh, New York. 1932. Pp. 337.**

There are five parts to this work: The New Testament; Christianity and the Soul of Antiquity; Christianity in the Middle Ages; Christianity from the Renaissance to the French Revolution; Catholicism in the Nineteenth Century and at the Beginning of the Twentieth. Father D'Arcy also contributes an excellent Foreword.

The original title of the book was *Christus*, when it appeared in French. Such a title is the key to the theme of these interpretative essays that reduce nineteen centuries of history to 337 pages. For Christ still lives in His Church. The five authors set out to show how in each period Christ shone forth in various individuals who launched powerful movements that led others to Him. On each page one sees how those dominant and dynamic individuals, each in his own way, interpreted Christ anew to the succeeding centuries. Heresies and opposing movements are studied only incidentally, but in such a manner that the various epochs of religious life stand out in clear perspective, like the skyscrapers of New York that tower above the general outline yet are not all of equal immensity.

It is no easy task to give life and color to the past. It requires no slight skill to reduce all lines of activity in a century to their

proper focus. Such an attempt requires scholarship and literary finesse. These authors have both. With typical French clarity and brevity they paint each person and movement in a fresh hue. And in the background of each person and each movement is seen the One who is the Life. Just as the bud pushes out in the Spring from the branch of the tree, sheds its mantle, and then reveals the living leaf; so, here, in each "second spring" one sees that the Vine has power eternal to send forth new leaves shaped after the everlasting design and yielding fruit that perpetuates His influence.

The first three parts appear to be done most effectively. Perhaps there is a preponderance of the French view in the last pages. In passing judgment on the social question and on Communism the authors appear to the reviewer to have missed the great services of Cardinal Gibbons and Archbishop Ireland in saving the working classes to the Church in the United States. Nevertheless, the reviewer read the book with keen profit and delight. There is no index, but the table of contents suffices.

**THE QUESTION AND THE ANSWER. By Hilaire Belloc. Milwaukee: The Bruce Publishing Company. 1932. Pp. xvii+110.**

Hilaire Belloc's contribution to the "Science and Culture Series" was written, he says, "in order to explain to the rational skeptic how and why a Catholic believes what he does". He seeks to meet the rational skeptic upon his own ground and to give a rational answer to the question, "What am I?" To do this, Belloc gives a demonstration of the existence of God, and then discusses "the witness to revelation" and the marks by which it will be known. The book closes with a bibliography and an epilogue entitled "A Summary of the Catholic Position". A footnote says that this epilogue is "an editorial addition". It is a brief synopsis expressing in traditional form the Church's character as the one true witness of Divine revelation.

In the chapter entitled "Whether God Is", Belloc restates the metaphysical arguments for the existence of God. His reasoning is close and his expression often novel and arresting. It cannot be said, however, that his use of these arguments is completely satisfactory. The principles upon which the arguments are based are so profound and so difficult to grasp that they demand most careful analysis and interpretation and most careful development. Particularly is this true of the Henological Argument, since it should involve an understanding of the metaphysics of unity, truth, goodness and beauty, the establishment of their objective reality and a demonstration of how

they can come only from a Reality that is absolutely One, True, Good and Beautiful. Most skeptics, even the most rational of them, are innocent enough of any deep and thorough knowledge of metaphysics. One wonders if they are able to grasp and appreciate so succinct and condensed a statement of these metaphysical proofs as Belloc has given here.

In the chapter on "The Witness to Revelation" the possibility and probability of revelation are discussed, as also the characteristics by which the institution that is the witness to this revelation. Upon purely rational grounds, it is argued, the institution will bear certain marks. Among these will be claims to infallibility and authority, a consistent and coherent message, the enunciation of mysteries, the possession of holiness and order. It will also be an object of hatred and persecution. The only institution that possesses and has possessed these marks is the Catholic Church. The epilogue, "an editorial addition," emphaizes the fact that Christ endowed His Church with "certain definite visible properties, chief among them being: *unity, universality, apostolicity,* and *holiness*" (p. 99).

**DIE THOMISTISCHE PHILOSOPHIE UND DIE ERKENNBARKEIT DES EINZELNENSCHEN. By Dr. Matthias Thiel, O.S.B. Herder, Freiburg. Pp. xi-84.**

This pamphlet is a reprint of the author's contributions on this subject to *Divus Thomas,* the scholarly philosophical and theological periodical of the University of Freiburg in Switzerland. The articles merited reprinting because they build a helpful philosophical background for many of the important problems of empirical psychology. The relation of individuality to character; the influence of heredity on character; the equality of souls; the effect of environment on character; the limitations of the freedom of the will; these and many other questions are developed from the philosophy of Aquinas with the hope of supplementing the findings of the psychological laboratory.

**DIVISIO SCHEMATICA SUMMAE THEOLOGICAE S. THOMAE AQUINATIS. By Gerard M. Paris, O.P. Marietti, Rome. Pp. 73.**

The advantages of the many charts of the *Summa Theologica* that have appeared since the beginning of the Neo-Scholastic revival, are admitted by both students and professors of theology and philosophy. The analytical power of the Angelic Doctor and his powers of organization are marvellous. The comparison between the *Summa*

*Theologica* and a tremendous Gothic cathedral is well founded. In each there is not only a wealth of exquisite and arresting detail, but also there are majestic sweeps of vision and vistas of power. The power and majesty of the cathedral is not known except by a study of the ground plan and so the *Summa Theologica* is not really understood until one has grasped the ground plan of the entire work. The beauties of one article or one question may blind a student to the marvellous organization and coördination of the entire *Summa.* These synoptic tables of Dr. Paris are the work of an expert. They take each great treatise and break it up into its subsidiary questions and articles indicating clearly the number and the location of each.

**SAINT JOSEPH, EPOUX DE LA TRES SAINTE VIERGE. Traité Théologique Par Son Eminence Alexis Henri M. Lepicier, O.S.M. Paris. P. Lethielleux. 1932.**

To the laborious leisure of His Eminence Cardinal Lépicier, never weary in God's service, we owe this excellent treatise so strictly theological and at the same time so perfectly adapted to lay capacity and taste. In view of the growing devotion to St. Joseph it is more than timely. There are among the Saint's clients extravagances of undisciplined devotion to be restrained, and on the other side there are minimizers to be corrected. With both the Cardinal deals in the kindliest spirit.

The eminent author begins by establishing St. Joseph's precise place with regard to the mystery of the Incarnation, in which our Lord is intrinsically and substantially supreme, the very reason of its existence. In it the Blessed Virgin shares intrinsically by coöperation, most intimate since it is vital. As the Incarnation is equally comprehensive with creation—The Word, by whom all things were made, taking in it human nature that through Him all might receive power to share in the supernatural life—all men, prophets, apostles, martyrs, the sacred hierarchy, the faithful laity, the vast multitude still outside the fold, each in his own degree, have in it an extrinsic participation. Above all these in his singular preëminence is the Spouse of the Mother of God, so predestined to his great office that only after this unique marriage-union designed by God Himself, should Mary conceive her Divine Son. "The angel Gabriel was sent by God . . . to a virgin espoused to a man whose name was Joseph."

Having settled St. Joseph's place, the pious and learned author proceeds to elaborate his splendid predestination, developing his relations with the Blessed Virgin, demonstrating that their marriage was not a mere name, but a profound reality appearing more clearly the

deeper the profundities are meditated; analyzing his relations with the Incarnate Word, which were such as should exist between the most perfect of fathers and the most obedient of sons. So he concludes that St. Joseph merited condignly to be spouse of the Mother of God in the same sense that Mary merited to be God's Mother. For Holy Church, who salutes Mary: "Rejoice, because He, whom thou didst merit to bear, is risen"; salutes Joseph: "Illustrious in merits, thou wast joined in chaste nuptials to the glorious Virgin". Not that in either case there could be question of the substance. The Incarnation could not fall under merit. But, the fact and the mode of the Incarnation having been decreed, Mary so corresponded to grace as to reach by merit that fulness which made her, without possibility of a rival, worthy amongst women to be the Mother of the Incarnate Word. Similarly, the unique nuptial union of that Mother having been decreed, Joseph's high degree of grace, attained to by way of merit, rendered him beyond all others worthy to be the Virgin Mother's virgin spouse.

Three other points of more than common interest, the distinguished author touches. We meditate the Blessed Virgin's visit to St. Elizabeth without a thought of St. Joseph. Yet without a protector and guide she could not have undertaken a journey of over a hundred miles. But, one says, the Gospel shows her alone with her hostess both at her entrance and during her stay. Certainly, St. Joseph's office terminated at the door. After a short visit to Zacharias compassionating him on his dumbness, he went back to his shop in Nazareth, returning after three months to fetch his wife.

Departing, in the second, from the common opinion that puts Joseph's death just before the beginning of our Lord's public life, he holds that this occurred after the second pasch, probably near the third. His direct argument is drawn from what happened after the second pasch in the Synagogue of Nazareth. "Is not this the Son of the carpenter?" one asked another, "Is not this the son of Joseph?"—questions implying that St. Joseph was still alive. Surely, they would have been strange, had he been dead for some two years. Probable consequences that would redound greatly to St. Joseph's honor are brought in confirmation. But the force of the argument depends upon the use of the phrase "son of". In English and in French it would be conclusive. When one comes to Oriental tongues, it is not so clear. However the question is to be taken account of by clients of the Saint.

Lastly, the devout Prince of the Church holds that St. Joseph was one of those who rose from the dead with our Lord. These were Saints: St. Joseph was the greatest of all. They were in great measure modern, not ancient; for they *appeared* to, that is, were

recognized by many. They ascended to heaven with our Lord. Among them St. Joseph could have claimed a place, almost by right The argument is confirmed by the fact that there are no corporal relics of St. Joseph.

Let us hope for an English version of so excellent a treatise.

**A COMPENDIUM OF THEOLOGY. By Berthier Raemers. Vol. III. B. Herder Book Co. 1933. Pp. vi + 498.**

The present volume, the third in a series of four, deals with Moral Theology. Part I, under the title General Moral Theology, discusses human acts, conscience, law, morality, the virtues and vices. Part II explains the Decalogue. The Sixth and Ninth Commandments are treated not in English, but in Latin.

Dr. Raemers, of the Department of Philosophy, University of Notre Dame, in translating this Compendium of the Very Reverend Founder of the Missionaries of the Holy Family, has done English-speaking students a valuable service.

The book is decidedly not a contribution in content: but neither is it meant to be such. It is an eminently *practical* synthesis, stating the essentials of Moral Theology and avoiding controversy.

A final volume treating of the general laws of the Church will complete this Compendium. May we augur a wide and fruitful circulation for this work so admirably suited to the needs of our American clergy?

# Literary Chat

The present temper of the American people invests the problem of alcohol with unusual interest while the nation awaits the outcome of the vote of the several states on the repeal of the Eighteenth Amendment. This condition makes most timely the Dissertation of the Rev. Edward F. Angluin, O.S.B., on *The Use and Control of Alcoholic Drink*. It was presented to the Faculty of Theology at the Catholic University in the course of preparation for the Doctor's degree. After a hurried review of attitudes from the standpoint of reason, revelation and Church tradition, the author devotes much attention to the definition and degrees of drunkenness, with corresponding judgments taken from theological authorities.

This writer was amused recently by a college girl who explained to him that there were three degrees of drunkenness indicated by "tight", "plastered", "drunk". One can hardly blame the theologians for having invented all of the subtle moral distinctions with which we are familiar.

The author discusses the relations of drunkenness to sin, the control of drink in the temperance movement and control by organized society through legislation. He finds that "prohibition laws do not seem to have moral binding force" (p. 116). This conclusion is reached through the history of the laws rather than through argumentation. He attaches much significance to the fact that Dr. John A. Ryan, who originally believed

that they were binding in conscience, had been forced to change his view. The author finds that State and Federal Prohibition has been a failure, that revolution in American public opinion has repudiated it. He seems to favor the Bratt method followed in Sweden. It is described on pages 110 and 111. An illuminating letter of the Rev. Dr. John A. Ryan's on the Nature of a Right as it bears upon the problem of drink is published as an Appendix. The work contains a good bibliography.

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The Society of Mary Reparatrix cherishes as its chief purpose the offering of "reparation through Mary and with Mary at the feet of Jesus". Its activity is directed toward union with God in prayer and service. It has sixty houses in seventeen countries. Two are in the United States, in New York and Detroit. The Society was founded in 1855 in Paris by Madame d'Hooghvorst and four companions. It was formally approved by the Holy See in 1864. The Life of the Foundress Emilie d'Oultremont, a book of 212 pages, has just been published by the Manresa Press of London. No author is indicated. (*The Mother Foundress of the Society of Mary Reparatrix and Her Two Daughters.*)

The work is most interesting, not only as a little contribution to Church history but also as a record of human experience in touch with the providential direction of life. Here we meet a child of the nobility in Belgium who as a young girl was obstinate, impulsive, fearless and delicate. Her father was Minister to the Holy See in 1839. She was married at eighteen and became the mother of four children. Every allurement of culture, wealth and social recognition called to her, yet she gradually developed a vocation to the spiritual life. Her husband died in 1846. Her parents died in 1850. While providing for the education of her children she began to formulate plans for her own consecration to the religious life. Every kind of opposition awaited her. episcopal as well as religious, lay and domestic. Eventually her two daughters entered her community and she attained to a reputation for extraordinary sanctity. Studied from the standpoint of the ways of Divine Providence in human affairs the story has valuable lessons for any reader.

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The dogmatic theologian must ever keep in mind the fundamental fact that the supernatural order is based on the natural. Often the examination of natural causes will clear the ground for theological discussion. A psychological analysis of the natural assent given to historical truth, for instance, will prepare the way for a discussion of the knotty problem of the analysis of the supernatural virtue of faith.

Dr. Coelestin Zimara, in *Wesen der Hoffnung in Natur und Uebernatur* (Ferdinand Schoeningh, Paderborn, 1933, pp. 250), subjects the theological virtue of Hope to a thorough-going analysis. In this work he takes cognizance of the natural order, devoting the greater part of his book to the psychological study of the natural virtue of Hope. The essence of hope in both the natural and the supernatural order is confidence. Love and desire are required, but only as conditions for the existence of hope. That the essence of the virtue of Hope is to be found in confidence alone, is an old Thomistic opinion. What is new are the arguments Dr. Zimara has found in the natural order to confirm the Thomistic position.

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Pastors will find *The Holy Hour*, a booklet of 17 pages, compiled by the Rev. M. Hinnebusch, helpful in stimulating attendance and devotion at the weekly Holy Hour. The booklet is a compilation of prayers and hymns, the second part being taken from the *Sacred Heart Manual.* While there are compilations of prayers for the Holy Hour in every eucharistic prayer book, this tiny booket, because of its low price, may readily be distributed widely, thus giving all the faithful an opportunity of following closely the entire service of the Holy Hour. The work has the *imprimatur* of Bishop Boyle and may be obtained from the Rev. M. Hinnebusch, St. Joseph's Rectory, 438 Ormsby Ave., Pittsburgh, (10) Pa.

A personal letter to the Editor from a young attorney whose faith means very much to him reads as follows: "We are making a novena. The sermons are an explanation of the Mass and they are splendid. The Church is crowded every evening and I am told that it is also filled at the afternoon services. While the priest conducting the novena is a very good speaker, the subject of the sermons seems to be the principal attraction. Hundreds of Catholics who have been going to Mass every Sunday since they were small children are learning for the first time the full meaning of the action that they have seen so often.

"I have always thought that my Catholic school education gave me a pretty good understanding of the Mass, but my appreciation of it is being increased enormously by learning new things I never knew before and by having old knowledge refreshed. I do not think the clergy realize how much good instructive sermons do or how little the average layman knows. The information is all in the books but that is a harder way to get it and unfortunately most of us do little or no reading of that kind. The series of sermons on fundamental Catholic doctrine which we attended last Spring was the best set of sermons I ever heard."

The lesson is obvious.

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Mother Mary Philip, I.B.V.M., of the Bar Convent, New York, has brought together into a pleasing volume of 132 pages a series of meditations on the Sacred Heart to be used during the Holy Hour. Variety is lent to the contents by the use of prose, verse, litany and aspiration. Many well known authorities in the spiritual life are drawn upon, chief among them, pronouncements of the Holy See. The use of the little volume will do much to stimulate devotion to the Sacred Heart and furnish opportunity for a variety in devotion that will be welcomed by those who make the Holy Hour.

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The Loyola University Press of Chicago and the George A. Pflaum Company of Dayton have published jointly a booklet that has much to commend it. (*Jesus and I*, by the Rev. Aloysius J. Heeg, S.J.; pp. 72.) Thirty-six illustrations in color accompany the text, in which the author attempts to reduce the essentials of religious knowledge to the simplest and most appealing form. The booklet is accompanied by a Question Box attached to the rear cover in a small envelope intended to be of use to parents and teachers and to correlate their efforts with the author's work. Work books intended for teachers have been prepared by the author, to facilitate the use of the little text. It has been commended in the 1933 edition of the *Manual of Religious Vacation Schools*, issued by the Rural Life Bureau of the N.C.W.C., as the basis of study in the primary grade.

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Benziger Brothers have brought out a collection of *Altar Prayers* which will commend itself by contents and typography. Although it contains 103 pages, the booklet weighs only twenty-six ounces. In addition to the prayers ordinarily found in such a collection the publishers have added three texts of the Stations of the Cross (those of St. Francis of Assisi and of St. Alphonsus, and a shorter form), besides brief collections of prayers for the ordinary vicissitudes of life.

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The house of Alfred Mame et Fils of Tours has brought out for use by the laity a *Bréviaire des Fidèles*. It contains the daily Hours and the historical and homiletic portions of the Holy Office. The work is prepared by the Jesuit Fathers A. Fleury and J. de Bellaing, while the translations of the Psalms and Hymns were made by Father Compaing. The book makes a volume 6½ x 4 x 1½ inches, containing 1712 pages. It is bulky, bound in paper and the type is rather small for continuous reading.

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Much good sense, no little spirituality and a cheerful spirit will be found in a little volume by the Rev. Aloysius Roche (*Talks for Girls*. P. J. Kenedy and Sons, 12 Barclay Street, New York City; pp. 128.) The author reproduces informal talks that were given regularly at the Ursuline Convent, Brentwood. He weaves natural and supernatural elements into his ex-

position with very good effect. The *Talks* are of a kind that gain force from the personality of the speaker, although on the printed page they are not without strong appeal. The author confines himself to the significant trifles that all of us are inclined to overlook in social and spiritual life. He has given us a good book, but the task of winning convent girls to read it seriously remains to be done.

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To commemorate his Golden Jubilee in the priesthood Father F. X. Lasance has brought together, in the *Road to Happiness*, a series of short meditations on certain fundamental truths of the spiritual life and the Eight Beatitudes. Since the author has made and held his audience by the score of volumes that he has brought out, this new compilation will readily find its way to them.

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In his *Thoughts on the Heart of Jesus* (Bruce Publishing Co., Milwaukee, pp. 91) Father J. E. Moffat, S.J., undertakes to harvest for eternity many moments that might otherwise be lost to it. This is the second booklet in his series of Minute Meditations. The instructions for the use of the booklet (p. 14) will do much to correct many false impressions concerning meditations in general. The author says at page 13: "We can meditate . . . at home or elsewhere, even when walking at our work. How many there are who, not having any better opportunity, raise their hearts to God and apply their minds to mental prayer without leaving their occupation. He who seeks God will find Him everywhere and at all times." This is the key to life and spiritual understanding.

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The Catholic Truth Society of London has issued in a separate print of fifty pages the second portion of the Catholic Catechism of Cardinal Gasparri. It is intended for children who have made their First Holy Communion.

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# Books Received

## SCRIPTURAL.

NOVUM TESTATUM GRAECE ET LATINE Apparatu Critico Instructum edidit Augustinus Merk, S.I. Pontificio Instituto Biblico, Roma (101). 1933. Pp. xxxv—1707 cum 4 cartis geographicis. Pretium, *L. it.* 18.

SOUS LE CHARME L'ÉVANGILE SELON SAINT LUC. Par Louis Soubigou, Docteur en Théologie, Docteur en Philosophie (Académie de Saint-Thomas), Licencié ès-Sciences Bibliques, Professeur d'Écriture Sainte au Grand Séminaire de Quimper. Desclée, De Brouwer & Cie, Paris–7e. Pp. 568.

## THEOLOGICAL AND DEVOTIONAL.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler. Now edited, revised and copiously supplemented by Herbert Thurston, S.J. and Norah Leeson. Vol. IV: April. P. J. Kenedy & Sons, New York. 1933. Pp. xv—361. Price, $2.90 *postpaid*.

HAPPINESS FOR PATIENTS. By John Joseph Croke. Illustrations by Carle Michel Boog. Hospital Publishing Co., 45 East 12th Street, New York. 1933. Pp. 112. Price, $1.00.

THE OLD IRISH LOVE OF THE BLESSED VIRGIN MARY, QUEEN OF IRELAND. By the Rev. James F. Cassidy, B.A. M. H. Gill & Son, Ltd., Dublin. 1933. Pp. 61. Price, 2/6.

THE CHURCH AND SPIRITUALISM. By Herbert Thurston, S.J. (*Science and Culture Series*. Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. xxi—384. Price, $2.75.

De Matrimonio. Tractatus Canonico-Moralis de Sacramentis, Vol. III. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Accedunt Appendices de iure matrimoniali Orientalium et de iure italico post Concordatum vigente. Editio tertia emendata et aucta. (*Pontificia Universitas Gregoriana.*) Marius E. Marietti vel Aedes Univ. Gregorianae, Romae. 1933. Pp. xxviii—1081. Pretium, *Lib. it.* 35.

Our Precious Freedom. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1933. Pp. 44. Price, $0.10; 50 copies, $4.00; 100, $7.00.

Les Grands Jours de la Rédemption. Pour le Jubilé des divins anniversaires: 33-34; 1933-1934. Par M. l'Abbé J. Artigue, du Secretariat d'Édition de la Bonne Presse. Deuxième édition. La Bonne Presse, Paris–8e. 1933. Pp. 127. Prix, 11 *fr.* 05 *franco.*

The Responsive Holy Hour. Compiled by a Canon Regular of the Premonstratensian Order. Abbey Press, W. De Pere, Wis. 1933. Pp. 55. Price, postpaid: $0.20; 10 copies, $1.75; 100, $15.00; 1,000, $125.00.

Canonical Decisions of the Holy See. By the Very Rev. Stanislaus Woywod, O.F.M. Joseph F. Wagner, Inc., New York City; B. Herder Book Co., London. 1933. Pp. vi—309. Price, $3.00 *net.*

The Catholic Church. Arguments, Teachings, Practices. By Michael D. Lyons, S.J. (*Light of the East Series*, No. 12.) Light of the East Office, 30 Park Street, Calcutta, India. Pp. xiii—82. Price, $0.15 *postpaid.*

St. Anne de Beaupre and America. By L. X. Aubin, C.SS.R. Ste-Anne de Beaupré, Québec, Canada. 1933. Pp. 24. Price, $0.05.

Figures in the Drama of Salvation. Twelve Sermons. By the Rev. J. A. McClorey, S.J. B. Herder Book Co., St. Louis and London. 1933. Pp. v—192. Price, $1.50 *net.*

Sacerdoce Perfection et Vœux. Par M. l'Abbé Georges Lemaitre, Docteur en Théologie, Directeur au Séminaire Saint Thomas, Merville (Nord). Desclée, De Brouwer & Cie, Paris–7e. 1932. Pp. 104. Prix, 5 *fr.*

Le Dogme de la Rédemption après Saint Augustin. Par Jean Rivière, Docteur en Théologie, Professeur a l'Université de Strasbourg. J. Gabalda & Fils, Paris. 1930. Pp. v—303.

Le Dogme de la Rédemption chez Saint Augustin. Par Jean Rivière, Docteur en Théologie, Professeur a l'Université de Strasbourg. Troisième édition complètement refondue et considérablement augmentée. J. Gabalda & Cie, Paris. 1933. Pp. xiii—423. Prix, 30 *fr.*

L'Amore della Croce. La Vita Interiore—Disposizioni Prossime. P. Germano Foch, S.J. Versione del P. Celestino Testore, S.J. Marius E. Marietti, Torino e Roma. 1933. Pp. 133. Prezzo, 2 *L.*

Un Saint pour Chaque Jour du Mois. Juin, Juillet. 2 Vols. Première Série. (*Collection de Vies de Saints.*) La Bonne Presse, Paris–8e. 1932. Pp. iv—241 et iv—249. Prix: l'un 6 *fr.* 80; la collection complète de l'année (12 vols.), 71 *fr.* 60.

Die christliche Ehe. Ihr Wesen und ihre Würde, ihre Gefährdung und Rettung. Im Anschluss an des Rundschreiben Papst Pius' XI. von Dr. Conrad Gröber, Erzbischof von Freiburg, Metropolit der Oberrheinischen Kirchenprovinz. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1933. Seiten 24. Preis, $0.10 *net.*

Il Capolavoro di Dio. Trenta Schemi di Istruzioni Mariane per le Scuole di Mariologia e per Mese di Maggio. P. Gabriele M. Roschini, dei Servi di Maria. Marius E. Marietti, Torino e Roma. 1933. Pp. xii—178. Prezzo, 6 *L.*

BATTESIMO E CRESIMA. P. Rodolfo Plus, S.J. Unica versione autorizzata del Padre Celestino Testore, S.J. (*I Sacramenti.*) Marius E. Marietti, Torino e Roma. 1933. Pp. 205. Prezzo, 5 *L.*

LA SANTITÀ CATTOLICA. P. Rodolfo Plus, S.J. Unica versione autorizzata del Padre Celestino Testore, S.J. Marius E. Marietti, Torino e Roma. 1933. Pp. 149. Prezzo, 4 *L.*

VANGELI PER RELIGIOSE. Sac. Giovanni Piccinelli, Canonico Onorario della Cattedrale, Direttore Spirituale del Seminario Teologico in Como. Marius E. Marietti, Torino e Roma. 1933. Pp. vii—427. Prezzo, 10 *L.*

SULLA VIA DEL CALVARIO. P. G. Hébert, O.P. Traduzione di Rina Cavalleri, T.D., con prefazione del P. Prof. L. T. Regattieri, O.P.T. Marius E. Marietti, Torino e Roma. 1933. Pp. xii—227. Prezzo, 3 *L.* 50.

JUGENDSEELE "KOSTBAR IN GOTTES AUGEN". Ein Buch der Lebenskunde den Jugendlichen und den Eltern gewidmet. Von Adolf Kardinal Bertram, Erzbischof von Breslau. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1933. Seiten ix—284. Preis, $1.10 *net.*

CON LA RAZON Y LA FE O PROBLEMAS APOLOGETICOS. Por el Presbitero Nicolas Marin Negueruela, Profesor de Teologia y Apologética. 3.ª edicion refundida. Miguel Casals, Barcelona. 1933. Pp. 317. Precio, 5'00 *ptas.*

## LITURGICAL.

HANDBUCH DER KATHOLISCHEN LITURGIK. Von Dr. Ludwig Eisenhofer, Päpstl. Hausprälat, Bischöfl. Geistl. Rat und Hochschulprofessor in Eichstätt. Zweiter Band: Spezielle Liturgik. (*Theologische Bibliothek.*) B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1933. Seiten x—588. Preis, $4.50 *net* (16 *M.*).

AN INTRODUCTION TO LITURGICAL LATIN. By A. M. Scarre. Bruce Humphries, Inc. (St. Dominic's Press), Boston. 1933. Pp. v—208.

## HISTORICAL.

A HERALD OF THE GREAT KING, STEPHEN ECKERT, O.M.CAP. By the Rev. Berchmans Bittle, O.M.Cap. St. Benedict the Moor Mission, Milwaukee. 1933. Pp. xiii—197.

AUSTRALIA'S DEBT TO IRISH NATION-BUILDERS. By P. S. Cleary, Editor of the *Catholic Press*, Sydney. Foreword by the Most Rev. Dr. Sheehan, Coadjutor-Archbishop of Sydney. Angus & Robertson, Ltd., Sydney, N.S.W.; P. J. Kenedy & Sons, New York. 1933. Pp. xvii—280. Price, $4.00.

LA BIENHEUREUSE JEANNE-ANTIDE THOURET, Fondatrice de la Congrégation des Sœurs de la Charité de Besançon et de Naples (1765-1826) d'après de nombreux documents inédits. Par Chanoine Francis Trochu, Aumônier de l'Adoration, à Nantes Docteur ès lettres. Emmanuel Vitte, Lyon–II[e] et Paris–VI[e]. 1933. Pp. xii—475. Prix, 21 *fr.* 50 *franco.*

SAINTE CÉCILE ET LA SOCIÉTÉ ROMAINE AUX DEUX PREMIERS SIÈCLES. Par Dom Gueranger. Tomes deux. Dixième édition. P. Téqui, Paris–VI[e]. 1933. Pp. xi—387 et iv—455. Prix, 12 *fr.* chaque vol.

FATHER DAMIEN. By Piers Compton. With Foreword by the Most Rev. Archbishop Goodier, S.J. B. Herder Book Co., St. Louis. 1933. Pp. 200. Price, $1.25 *net.*

FREDERICK OZANAM. By the Rev. Henry Louis Hughes, B.A. (Oxon), D.Litt. (Pisa). B. Herder Book Co., St. Louis. 1933. Pp. 191. Price, $1.25 *net.*

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler. Now edited, revised and copiously supplemented by Herbert Thurston, S.J. and Donald Attwater. Vol. VIII: August. P. J. Kenedy & Sons, New York. 1933. Pp. xii—406. Price, $2.90 *postpaid.*

THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vols. XXIII and XXIV: Clement VIII (1592-1605). B. Herder Book Co., St. Louis. 1933. Pp. xxi—592. Price, each: $4.00 *net.*

IL CONCORDATO DI TOSCANA, 25 Aprile 1851. Anton Maria Bettanini, Professore incaricato di diplomazia e storia dei trattati e concordati. (*Pubblicazioni della Università Cattolica del Sacra Cuore.* Serie nona: Scienze politiche, Vol. IV.) Societá Editrice "Vita e Pensiero", Milano. 1933. Pp. vii—200 & 9 tav. Prezzo, lire quindici.

GESCHICHTE DER PÄPSTE im Zeitalter des fürstlichen Absolutismus von der Wahl Benedikts XIV. bis zum Tode Pius VI. (1740-1799). Von Ludwig Freiherrn von Pastor. Dritte Abteilung: Pius VI. (1775-1799). (*Geschichte der Päpste seit dem Ausgang des Mittelalters.* Mit Benutzung des Päpstlichen Geheim-Archives und vieler anderer Archive bearbeitet. Sechzehnter Band.) B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1933. Seiten xxxix —678. Price, $3.50 *net.*

THE LONG ROAD HOME. An Autobiography. By John Moody. Macmillan Co., New York. 1933. Pp. xi—263. Price, $2.00.

IL FRANCESCANESIMO. Fr. Agostino Gemelli, O.F.M. Seconda edizione riveduta. Società Editrice "Vita e Pensiero", Milano. 1933. Pp. xx—513. Prezzo, *L.* 20.

IL MEDIOEVO. Giovanni B. Nigris. (*I Quaderni del Cattolicismo Contemporaneo,* 9.) "Vita e Pensiero", Milano. 1933. Pp. vi—221. Prezzo, lire cinque.

LA RIFORMA DEGLI STUDI UNIVERSITARI NEGLI STATI PONTIFICI (1816-1824). Fr. Agostino Gemelli, O.F.M. e Dom. Silvio Vismara, O.S.B. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie quinta: Science storiche, Vol. XIII.) Società Editrice "Vita e Pensiero", Milano. 1933. Pp. 8—398. Prezzo, lire venticinque.

LA BENEDIZIONE E L'INAUGURAZIONE DELLA NUOVA SEDE DELL'UNIVERSITÀ CATTOLICA DEL SACRO CUORE. Discorsi di S. Em. il Sig. Card. Gaetano Bisleti, Prefetto della Sacra Congregazione dei Seminari e delle Università degli Studi; Fr. Agostino Gemelli, O.F.M., Magnifico Rettore; S. E. Prof. Filippo Bottazzi, Accademico d'Italia; S. E. On. Francesco Ercole, Ministro dell'Educazione Nazionale. Società Editrice "Vita e Pensiero", Milano. 1933. Pp. 27.

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